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THE PAPAL CROWN *

"Thou art Peter; and upon this Rock I will build my Church; and the gates of hell shall not prevail against it."

Fourteen years ago today our Most Holy Father, Pope Pius XI, entered formally upon his exalted office by the ceremony of coronation. The function endowed him with no added authority or dignity, even though from its date are reckoned the days of his pontificate. Juridically, he has been Pope in the fullest sense from the moment of his acceptance of the office six days before. The coronation ceremony had, however, a profound historical significance. It was the visible symbol of Pius' succession to Peter. It was the outward sign that Pius was heir of him to whom the Church's divine Founder has said, "Thou art Peter, and upon this Rock I will build my Church." Our gloriously reigning Pontiff's coronation, the memory of which we recall today in anniversary gratitude and joy, was but a link in a chain of evolution which has visibly bound each succeeding Pope to the chair of St. Peter at Rome. In this evolution three merging rites or ceremonies are clearly defined in history. They were: first, the immediate consecration of the Pope-elect as Bishop of Rome; then the enthronement of previously consecrated Bishops in the seat of Blessed Peter; and finally the investiture with the crown of the kingdom of which Peter held the keys.

The initial phase endured for some ten centuries, during which Popes were largely Romans. Such were probably two of Peter's three successors in the first century, Anacletus and Clement. The second century of the Church's struggle for existence throughout the empire brought many Christian strangers to

* Sermon of His Excellency, The Most Reverend John B. Peterson, Bishop of Manchester, at celebration of the Fourteenth Anniversary of the Coronation of Our Holy Father, Pope Pius XI—National Shrine of the Immaculate Conception, February 12, 1936.

Rome, and only two of Rome's eleven Bishops are credited with Roman origin. With the third century, however, and the firmer establishment of the Church in the city and the empire, Romans began to preponderate. Until the tenth century, four of every seven Popes were Romans. This increasing number of Roman Popes reflects the growth of a custom which early came to have the force of law. It forbade the inter-diocesan transfer of Bishops. This prohibition took on supreme sanctity and tenacity with regard to the Roman See. Its every occupant for centuries received his episcopal consecration to sit in no other seat than that of Peter. Thus was emphasized in a visible way the continuity of Peter's rank and authority in his successors, the Bishops of Rome. Theirs was sacramental consecration to a unique state and service that became theirs, as it has been Peter's, by divine commission.

Meanwhile, however, almost indeed from the beginning, this initiatory rite of consecration came to be accompanied by another which was destined in time to supersede it and even to add to its significance. It was the seating of the newly chosen Roman Bishop in the very chair of Peter. Roman archeology bears witness to the veneration in which were held the chairs from which St. Peter preached, baptized, confirmed. One, long venerated at St. Prisca's on the Aventine, was removed in the late fourth century by Pope St. Damasus to his new baptismal chapel near the basilica which Constantine had built at the tomb of St. Peter. From Damasus' time until the Avignon captivity, a thousand years later, it was the practice to enthrone thereon every successor of St. Peter in a manner strikingly symbolic of the doctrine that his authority and Peter's were one. Even as early as the eleventh century this secondary ceremony was gradually becoming the principal one. A reason for this is found in the fact that Rome came more and more to seek her Bishops from without; and, in spite of juridical custom, even from other sees. The initiation by consecration yielded, though it yielded stubbornly, to that by enthronement. This, however, took place for centuries only in St. Peter's Basilica, save for a few exceptional cases. Even these were in a church of St. Peter, the Church of St. Peter in Chains. It was thither that the deacon Hildebrand, foe of lay investiture, who as Gregory VII was to break other chains that bound St. Peter, significantly hastened to ascend his throne even

before his Consecration. This striking exception but confirmed the rule of Petrine heirship.

The fourteenth century brought the unhappy departure of the Popes from the traditional See of Peter. Rome gave way to Avignon. Enthronement there was without its early significance. Regal influence, the extension of temporal power and a growing sense of imperialism in the Papacy led then to the royal ceremony of induction by crown. It was no radical change. Crown and throne are correlative. Indeed, from the twelfth century the assumption of a papal crown at enthronement was from time to time in evidence. Evolution of form, though not of substance, was thus progressing. Just as the secondary rite of enthronement superseded that of consecration, so now the secondary rite of coronation superseded that of enthronement. This was hastened by the fact that Roman Popes were becoming the exception; for since the time of Boniface VIII, who died in 1303, there came to be an average of but one Roman Pope in a century.

It was this Boniface VIII, he of the two swords, who gave the Papal crown distinctive form, a double diadem of spiritual and temporal rule. This became in time the triple crown or tiara which our present Holy Father received upon his worthy brow, fourteen years ago today. It was the crown of Peter, though Peter never wore a crown. It was the crown of them who for centuries sat upon the throne that was surely Peter's, his seat of regency and teaching, his seat of supreme episcopacy as Bishop of Rome. Thus successively in ceremonial evolution did consecration to Peter's See, then enthronement in Peter's chair, and finally the coronation of him who held that throne, symbolize in turn the dogmatic truth and juridical fact that the Bishop of Rome is heir alone to all that Peter received from Him who said: "Thou art Peter, and upon this Rock I will build my Church."

The Petrine heritage so symbolized is not one of power alone but of spirit. Pius' brow bears Peter's crown. Peter's spirit is in Pius' heart. Peter lives again in Pius. Through nineteen centuries Peter has been the Church's vital hope and inspiration, as well as guide and ruler. Peter has been indeed its rock of unfailing stability, often shaken but never insecure. For Peter is the rock of promise—the rock of which the Founder affirmed that, though the very gates of hell should storm and buffet it, they never would prevail. It is this conviction of ultimate stability

that has so often given a fearsome world the encouraging example of Rome's unruffled calm in the midst of storms, confidence in times of persecution, and hope when enemies boasted and faltering friends feared that the Papacy's days were done.

Nor was it the Church alone that was so comforted by the spirit of Peter in the Papacy. Society at large and governments in their every shifting form have found strength and stability in the firm faith and intrepid hope of Peter and his successors. Through their pacific influence world-peace has been more prevalent than it would have otherwise been. Wars have been less frequent, their ravages less horrible. The Papacy, moreover, has ever lent deserved support to civil governments. The arm of every just ruler has thus been strengthened, the encroachment of tyranny and injustice often stayed. No human interest has been alien to the great heart and mind of the Papacy. All that was due to God, to earthly rulers, to every human being whether within or without the Church's fold, found furtherance there. In so rising above all differences of human-kind the Popes were but obeying St. Peter's four terse precepts: "Honor all men. Love the brotherhood. Fear God. Honor the king." The testimony of history to all this has been so often rendered that I need but suggest it here.

Historians, however, have not been uniformly kind to the memory of those who wore St. Peter's crown. This need not be imputed entirely to malice, still less to ignorance, for the better historians were scholars of intelligence and intellectual honesty. Rather were they wanting in a sense of the supernatural and the spiritual. Without this no worthy Pope can be entirely known. Blind, therefore, to the light of faith, deaf to the voice of the indwelling spirit, touching only things of the earth, many historians could write of spiritual rulers only as they would of temporal. For them no crown could be enduring, no throne forever secure, no promise forever unfailing. The wrestling which they record is that of flesh and blood.

Peter's kingdom, however, was "not of this world." His throne was not transitory but everlasting, "even unto the consummation of the world." His crown was to "endure to generation and generation." His wrestling was not against flesh and blood but against the spirits of wickedness. His armor is the armor of God; his helmet, that of salvation; his breastplate, justice; his girdle, truth; his shield, faith; his sword, the sword of the spirit

which is the word of God; his sandals, the gospel of peace. His courage is for the comforting of his brethren, even though he be "sifted as wheat" and be "girded by another and led whither he would not." His chivalry is the love of his Master and the care of the lambs and sheep of the Master's flock. All this breathes of Peter's thrice-told love of Jesus Christ, of Peter's sorely tried fidelity to Him, of Peter's supreme confidence in Him who "alone has the words of eternal life," of Peter's faith and knowledge that "Jesus was the Christ, the Son of God." In this is found the secret of Peter's influence and power, the strength of Peter's throne, the glory of Peter's crown, and the reason for the triumphs of those whose brows were graced in its wearing. Love of Christ; faith in Christ; and, through love and faith, salvation—this is the burden of Peter's legacy to his successors. It is the keynote of his message to the followers of Jesus Christ: "Whom," as he said, "not having seen you love; in whom also now, though you see him not, you believe; and believing rejoice with joy unspeakable and glorified; receiving the end of your faith, the salvation of your souls." This has been the burden of the words and the purpose of the deeds of Peter's 260 successors.

Antiquity, middle age and modern times attest to this. Great as were the recognized achievements of the Popes in statesmanship and diplomacy, in education and the fostering of science, in patronage of culture and the arts, they were first of all Churchmen. Their greatest glory was their influence in things spiritual, in the realm of the unseen. They were ambassadors extraordinary of Him whose "kingdom was not of this world."

The two greatest Popes of Christian antiquity, the first of the Gregorys and Leos, were the outstanding figures of their age. But they were, above all, men of spiritual leadership. While contributing mightily to the moulding of a new civilization, they were first of all zealous for the spiritual sway of Christ. Gregory's treatises on the pastoral office and Leo's magisterial allocutions, all written in the strife and stress of world revolution, were the guides of Bishops for centuries, as they are for many today. Gregory and Leo were but echoing in their day, even as Pius tenth and eleventh in our own, the appeal of Peter to his clergy: "Feed the flock of God which is among you, taking care of it not by restraint but willingly, being made a pattern of the flock from the heart."

So, too, the even greater medieval Gregory VII fought with

superhuman courage against demoralizing conditions which abounded in the critical eleventh century, but only to save his church, his clergy and his flock from utter demoralization. Canossa did not so much humiliate a Henry as it proclaimed the lasting truth of Truth's assertion: "The gates of hell shall not prevail." Gregory loved righteousness and hated iniquity. He died in exile; but his conquering spirit, which was Peter's, lived on and conquered still.

In modern times we have seen a Pius VII in exile and a Pius IX bowed in conflict with those whom St. Peter described in his day as "making liberty a cloak for malice." But the sacrifices of the Piuses made for a Leo's triumphs. A period of peace gave Leo's brilliant light to shine for the economic, social, civic and domestic guidance of men. Leo's voice was stilled, however, in the clamor of growing world greed. Then three Popes unfurled once more their standard of peace in a world now mad with war. Pius X, the loving shepherd, would "restore all things in Christ," gathering about the Saviour again the little ones of the flock. Benedict, in Christ-like efforts to give to battling nations the secret of reconciliation, was in a war-scorched land like the soothing shadow of a great rock in an arid plain. Then came our own beloved Pius XI, proclaiming the "peace of Christ in the kingdom of Christ." Harassed by the ravages of irreligion in lands once fertile to Christ, his cry is not indeed "peace, peace, when there is no peace"; but he whispers "peace, be still," with a comforting accent of hope. The crown with which he was invested in the ceremony which we commemorate today, weighs heavily indeed upon his aging brow. But he wears it with a calm that is contagious, with a courage that is comforting, with an inward peace that rebukes an almost riven world, with a serenity that shames even the persecutor, and with a moral authority like that of Leo the Great in the path of Attila and Genseric. For his is a spiritual power. It will ever conquer, even when Pius passes on. For Peter ever lives, the rock is ever stable, the Church struggles ever on.

Whether it be a Gregory or a Leo or a Pius who sits on Peter's throne and wears the diadem of Peter, the storms that were weathered by other Gregorys and Leos and Piuses may still break against the rock of Peter; but they shall never prevail.

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THE CHURCH AS A SOCIAL FORCE¹

I

The development of civilization has never been the main mission of the Church. Her truth, therefore, cannot be judged by her effectiveness as a social force. Her primary mission is essentially spiritual and supernatural. This, however, implies the further mission of creating a social environment adapted to the accomplishment of her spiritual purpose. In fact, from the very beginning of her history the Church has acted as a positive force in molding the society in which she worked. As time progressed, she became the chief factor in the development of the culture of Europe. In a real sense she is the parent of all western civilization. This idea is by no means original with Dawson. Belloc and Chesterton have expressed it eloquently on a number of occasions. Dawson's contribution has been an illuminating analysis of the process by which this all-important social fact came to pass.

While this process, as is the case with most social facts, was extremely complex, it is possible, nevertheless, to disentangle and lay bare the chief forces within the Church which were responsible for the accomplishment of what we may call her social mission. The first and most important was the possession of a highly unified structural organization, inspired with the consciousness of a spiritual purpose of supreme value. Secondly, the Church had absorbed and carried forward the chief contribution that Rome had made to civilization—the ideal of universal law and order. Thirdly, through the great Fathers, the Church had received and made her own the priceless cultural heritage of ancient Greece. Into the visible unity of the historic Church these various currents entered and mingled. In her they flowed on as a single stream, irrigating the barbarous west and carrying to it the germs of future civilization.

II

It was in the age of the great Fathers that the full strength of the Church as a social force became apparent. Even before that

¹This is the third of a series of articles on Christopher Dawson. The first article appeared in the December, 1935, issue and the second article was published last month.

it must have been evident to men of vision that the future of the West lay not with the Empire but with the Church. In order to save itself from the ruin of impending chaos the Empire had already taken refuge in an extreme form of state absolutism operating through an oppressive bureaucracy. The ordinary man had become a mere cog in the great governmental machine. His rights of citizenship had been converted into fiscal obligations, and in his increasing distress he found in the State no remedy for his ills. Meanwhile what the State denied the Church had come to supply. To the man who writhed in the deadening grip of a rigid social structure the Church held out not only freedom of spirit and real personal dignity but an opportunity for those vital social contacts and cooperative endeavors which are so necessary for the exercise and development of the social instinct. To the poor and the oppressed she brought respect for their human rights and material and economic help in their need. Thus, while citizenship in the Empire lost its importance, membership in the Church became increasingly significant.

Under these circumstances it was to be expected that the best practical abilities of the age should be devoted to the service of the Church. So, while the imperial representatives faded into insignificance, the Bishops became great popular leaders. To them the people turned not only for spiritual guidance but for material help and even for protection. Considerable revenues were put at their disposal and were administered as the patrimony of the poor. So seriously did they take their responsibility for the welfare of the people that Ambrose claimed it was a shameful thing for the Church to possess precious vessels when men were in want; and Gregory is said to have abstained from celebrating Mass when one person was found dead from hunger in Rome. Their efforts in behalf of the people brought to the great Bishops of the patristic age a real power. Ambrose could effectively rebuke Theodosius himself for his cruelty to the Thessalonians; and his commanding personality was instrumental in bringing to the Church Augustine, the greatest mind of the age. Compared to men like Ambrose, Augustine, Leo, Gregory and Martin, the imperial officers seem futile and unimpressive figures.

These men were not only great administrators imbued with the true spirit of Christ. They were the legitimate representatives of the order and culture of the ancient world. It was not the

rhetoricians of the decaying schools nor the officers of the Byzantine court but the Fathers of the Church who were the real inheritors of the spirit of classic antiquity. Through Ambrose, the legal and organizing traditions of Rome passed into the Church; through Augustine came the depth and clarity of thought characteristic of ancient Greece. It was natural that, as the Empire declined in the west, the Church should step into its place as the dominant social force in the lives of men.

III

Thus inspired by her spiritual mission, endowed with social leadership and implemented with the cultural traditions of classic antiquity, the Church set out to convert the barbarous west and to transform it into the civilization of Christian Europe. The task was a tremendous one. The danger was that, as the Church passed out into the dark wastes, she herself would be transformed into something fundamentally different. That she was able to retain her spiritual and social identity, that, far from succumbing, she succeeded in molding that environment to her own purposes, was due to the existence within her of three determining factors.

The first was her organic structure. Christianity went out into the uncivilized peoples not merely as a philosophy or a moral teaching or a form of religious ritual, but as a highly developed society with its own principles of life and order, its own social functions, its own civic traditions. "Had it not been for the existence of this firm juridical and institutional organization there can be but little doubt that Christianity would have changed its nature in changing its social environment and would have become to all intents and purposes a different religion."

The character of the Church was indeed threatened by the new environment. Instead of the independence won and maintained under the later Empire, there grew up under the new order of things a close inter-dependence between the Church and the new territorial rulers. They leaned heavily on the Church and drew from it their most important administrative officers. But there was a growing tendency for the King to dominate and control the Church. The trend was towards the formation of territorial or national churches under the royal dictate. Had this tendency gone unchecked it not only would have split and weakened the

Church at the most critical period in the development of Europe; it would have destroyed all hope for the cultural unity of Western civilization. This fate was averted by the second element in the Church, the Papacy, which, having retained its position as the organ of unity and the guardian of Catholic tradition, was able to reassert the universalist principles which always have been of the essence of Catholicism.

It is probable, however, that neither of these factors would have availed had it not been for monasticism. As the urban civilization of the later Empire disintegrated, the social task that had been assumed by the earlier Bishops was taken over and carried out by the monasteries in the new rural environment. In the confusion of the "dark" ages they were the preservers not only of the spirit of Christianity but also of the cultural traditions they had received from the Fathers. From the time Gregory the Great, himself a follower of Benedict, first sent the monks as missionaries to the Anglo-Saxons, they became the Church's chief instrument in carrying out her spiritual and social mission. As they pushed their way into the barbarous wastes of the north and west, the cloisters they established became islands of order and culture in a sea of chaos. Lerins, Caldey, Iona, Luxeuil, Bobio, Reichenau, to mention only a few, became centers whence radiated the influence of Christian civilization. Rantzinger has described the social function of the monasteries in these words:

"The energy of Christian life had gone over from the diocese to the monastery. The latter had become the centre for rich and poor, for innocent youth and repentant age. It provided in some measure a substitute for the primitive episcopal parish. In every district, alike on towering mountain and in lowly valley, arose monasteries which formed the centre of the organized religious life of the neighborhood, maintained schools, provided models for agriculture, industry, pisciculture and forestry; sheltered the traveller, relieved the poor, reared the orphans, cared for the sick, and were the havens of refuge for all who were weighed down by spiritual or corporal misery. For centuries they were the centres of all religious, charitable and cultural activity."

Owing to these three factors the Church was not only able to pass safely through the darkest period of European history but succeeded in spreading her influence and implanting the germs of civilization in every part of Europe. Her social mission, however, was not yet accomplished. After the disintegration of the

Empire built by Charlemagne the growth of feudalism presented a new threat. Everywhere there was an attempt on the part of secular rulers to subject the local ecclesiastical organization to their domination. So there developed that struggle for independence which culminated so dramatically under Gregory VII and Henry IV. Once more it was monasticism which saved the day for the Church by supplying the means for internal reform and developing the leadership which was responsible for ultimate victory. From that victory the Church derived tremendous prestige and power. On the strength of it she went on to the achievement of that cultural unity of Europe which flourished from the eleventh to the fourteenth century.

No one with an eye on the facts will claim that conditions during that period were ideal. Europe, however, though not politically united, was a real social unit; and the bond of unity was Catholicism. The Church, moreover, exercised a social control and gave a social impetus that is unique in history. The papal approbation upon which both emperors and kings depended; the imposition on all, rulers and people alike, of the precepts of Christian morality; the supreme arbitration of the Church in national quarrels; the control of war and the protection of the people through the peace of God and the truce of God; the care of the sick through the military orders and the religious brotherhoods; the activity of the monasteries and the religious orders in behalf of the poor; the establishment of the great universities—all these indicate the strength of the Church's authority and the wide extent of her social effectiveness.

IV

During those centuries the focal point of European unity was the Roman pontiff. The first serious threat to this unity came in the form of that domination of the papacy by Philip the Fair which led to the long residence of the Popes at the Avignon. This was followed by the great Western Schism which detracted still further from the Pope's prestige and lessened his influence. Meanwhile the Renaissance, which had been rapidly developing, had already destroyed the balance of the mediaeval synthesis. Then came the Protestant revolt, splitting all Europe into two warring camps and jeopardizing the unity of her culture. That unity was to be still further weakened by the growth of a spirit

of intense nationalism. Yet, in spite of the very serious divisions that resulted, there has existed down to the present generation a real basis of unity. Men generally have held in common certain fundamental doctrines of Christianity, and its moral ideals have everywhere been accepted as the standard of conduct. That these doctrines and ideals have generally persisted even outside of her own membership has been due to the active influence of the Church. Her uncompromising presentation of her own clearly defined doctrine caused the opposing sects to define and to insist on those doctrines they elected to accept. In her unchanging quality she remained as a basis of comparison for all those who claimed the name of Christian. Had she disappeared with the Reformation it is likely that Christianity as a practical force would have vanished. Thus she has been a great conservative force, preserving for all Christendom the doctrines and moral ideals which have been the very heart of western civilization.

This does not mean that the Church has exhausted her social energies in the conservation of the past. At the very time of the Reformation one of her theologians, Vives, was formulating the theory of the responsibility of the civil government in the care of the poor and was outlining the fundamentals of a scientific administration of relief. During and after the counter-reformation there was within the church a fruitful renewal of the spirit of Christian charity. The Council of Trent placed squarely on the shoulders of the Bishops the responsibility for the poor assumed by the Bishops of the early Church and later taken over by the monasteries. In this matter Charles Borromeo gave an example the imitation of which has ever since been considered an evidence of the true spirit of the episcopate. Vincent de Paul was only one, the most famous and influential, of a number of great leaders in the field of charity. Societies of religious and lay people, devoted to the same cause and numbering their members in the tens of thousands, have borne witness to the continuance within the Church of an active interest in the social welfare of mankind. Even more significant perhaps has been the leadership of modern Pontiffs in the cause of social justice.

V

The whole modern era, however, from the Renaissance and Reformation down to the present has been a period of gradual

disintegration of that unified culture built on Christian traditions. During this time the Church has been seriously hampered in her social effectiveness by a struggle against forces, Christian in name and holding many of the doctrines and moral ideals of Christianity, yet separated from and opposed to her on vital issues. Those forces have cast off the doctrines of Christianity one by one. For a time they tried to retain the Christian moral ideal apart from its doctrinal foundation. More recently they have come to recognize the intrinsic connection between the two and have cast away the ideal.

Meanwhile, the strength of scientific materialism was growing. Taking to its credit the tremendous prestige of modern scientific progress, it gave evidence of creating a culture of its own. For a time it seemed that the issue would be clearly drawn between the Church, the representative of Christianity and the traditions of the past on the one hand, and scientific materialism grouping around it the forces opposed to Catholicism on the other. Now the triumph of scientific materialism seems likely to be of short duration. Already the leaders of the scientific field have abandoned a materialistic concept of the universe. It is hard to see how the culture of scientific materialism can long endure when scientists themselves are no longer materialists.

In this period of present confusion everyone seems to agree that the age we have long called "modern" is passing, and that western civilization is entering upon a definitely new phase of development, just as was the case when the Roman Empire was crumbling. We are faced with the question: What part shall the Church play in the formation of the age that lies ahead?

There is a suggestive parallel, which may or may not be pertinent, between the break-up of Roman civilization in the west and the apparent disintegration of that culture built on the traditions of Christian Europe. In that former period, in order to save itself from impending ruin, the Empire took refuge in a state absolutism with a rigid bureaucratic form of government. Today in many places there are evidences of a steady growth of state absolutism with its inevitable bureaucratic sequel. Just as then, men found in the Church true freedom of spirit, assurance of personal dignity, noble purpose of life, meaningful social contacts and mutual help—so, too, once more they may find in her their soul's much needed refuge.

One thing certainly the past can teach. In the formation of Christian Europe the Church's social mission was effected through three things. First, she possessed a strong organic structure vivified by the consciousness of a great spiritual mission. Secondly, she had absorbed the civilizing traditions of the Graeco-Roman world into a new Christian synthesis. Thirdly, in monasticism she created an instrument nicely adapted to her task and to the special environment in which she was to work. The Church's organic structure and her spiritual purpose will continue unimpaired. To meet the future effectively it would seem that Catholicism has a twofold task: first, to forge a new synthesis in which to Christian spirituality and the cultural tradition will be united the spirit of scientific research; and secondly, to create new instruments, or to adapt those already in existence, to meet the special needs of the age that lies ahead.

The future presents to the Church a challenge and an opportunity. Let me repeat: the essential mission of the Church is not to create a culture. Her truth can be neither proved nor disproved by her effectiveness as a social force. On that effectiveness, however, shall depend the whole character of future civilization.

LAWRENCE J. SHEHAN.

A REVIEW OF THE LITERATURE ON THE SUGGESTIBILITY OF CHILDREN

Suggestibility both in the waking and in the hypnotic state was put to various uses in many fields before any thought was given to the possible use of the condition in the training of the child. Suggestive pedagogy is not over three-quarters of a century old. Charles Braid, who may well be called the Father of Scientific Hypnotism, for from 1843 to 1860 he studied it with a view to all of its possible applications, made no allusion to its possibility for pedagogical purposes. It was only in the second half of the nineteenth century, shortly before Braid's death and after the knowledge of hypnotism had spread among physicians and people generally, that some began to wonder what part hypnotism and suggestion might play in the training of the child.

Hirschlaff (13) in his historical sketch mentions several physicians—Joseph Pierre Durand, Auguste Voisin, Bernheim, Jules Janet, and Berillon—who used hypnotism in the latter nineteenth century for the cure of divers children's diseases, such as enuresis, stammering, tic, St. Vitus Dance, hysteria, and nervous diseases generally. Voisin is cited as having cured the notorious Johanne Schaff of serious delinquencies.

It was because of the success of the latter especially that Berillon (4) was encouraged to make use of hypnotism for pedagogical purposes. In 1886 he presented his findings to the French Association for the Advancement of Science at Nancy. Berillon continued his work with great success until his death. Pigeaud (22), a disciple of Berillon, in 1897 completed his thesis in which he made a study of the dangers and value of hypnotic suggestion in pedagogy, and passed beyond the point of Berillon in that he pointed to the value of waking suggestion. In fact he reserved the use of hypnosis merely for children with nervous diseases. It is interesting to note that a disciple of one of the first and most enthusiastic users of hypnosis for training purposes should have pointed out the dangers of the practice and discarded its use as an ordinary pedagogical device. Paul Farez and Pau de Saint Martin (cit. by Hirschlaff) recommended to parents the use of suggestion in the normal sleep of the child.

The English and American physicians never looked with much

favor upon hypnotism. In 1901, R. Osgood Mason (17), the English physician, spoke disparagingly of the practice and states his belief that hypnotic suggestion is not needed in the field of pedagogy. He is not consistent, however, in the recommendation, as he relates many examples from his own experience of the acquisition of good traits from its use; for example, an improvement in memory, attention, and other desirable learning habits. J. S. Quackenbos (23), an American physician, completely discountenanced its use by the ordinary physician or teacher, as he insisted upon the absolutely blameless character of the hypnotizer for its possible success.

By far the greatest earlier work done in the field of suggestibility is that of Binet (5, 6). He proceeded with great caution. He pointed out that Berillon's conclusion that suggestibility is educability was conclusion without proof. Berillon had also declared that suggestibility is characteristic of the intelligent child, and hence that hypnotizability is also. Binet in his investigation separated suggestibility in the waking state from suggestibility in the hypnotic state. He particularly sought to find what is the mechanism of suggestibility and where suggestion succeeds best. He found that suggestion succeeds best where the certitude of the child and his self-confidence is least, or, to state it more succinctly, the suggestibility of a person is in inverse ratio to the degree of certitude upon a point. Suggestibility is greater in the group test than in the individual test, expectant attention, auto-suggestion, or "the illusion of the imagination" as he calls it, is a factor, routine or habit and preconceived ideas have a great influence, direct suggestion sometimes results in contra-suggestibility, and the personality of the experimenter is a strong factor. Other conclusions reached by Binet were that children generally are highly suggestible, due, he says, to automatism, the critical judgment not being fully developed, there is great individual difference in children in this regard, and suggestibility is greater in the younger school children than in the older. Over-suggestibility is no more reprehensible than negativism in children; there is no correlation between suggestibility and intelligence; suggestibility in the waking state, contrary to that in the hypnotic state, grows weaker from test to test.

Binet's work is very valuable as it pointed the way for further

research. In fact, much of the more modern work merely sets out to prove in a scientific manner many of the suppositions of Binet. He likewise devised a wealth of tests for suggestibility in the perception of heat, change of illumination, sound, sights, smell and taste. There is, then, in his work a mine of suggestion for further achievement. His work, too, contrary to that of his predecessors in France, was done with normal children.

To avoid needless repetitions in the review of individual experimenters the following points are conceded by all investigators: Suggestibility is characteristic of all children, it is higher in degree in children than in adults, and after certain age levels suggestibility decreases though it does not completely disappear.

Scripture and his pupils, Gilbert (12) and Seashore (27), were experimenting at Yale at the same time as Binet was in France. Seashore's work, though not done with children, but with college people, is of interest to the experimenter in the field of childhood as he furnishes numerous tests that have been frequently used for children. Gilbert's conclusions are that nine is the most suggestible age, that from the ages of nine to seventeen suggestibility decreases, that at six boys are more suggestible than girls, that at nine both are equal and thereafter girls are more suggestible than boys. But Scripture (26) points out that there was not sufficient evidence to warrant the conclusions reached by Gilbert regarding the comparative suggestibility of boys and girls. Dresslar (10) in 1894 made a series of experiments to test the power of apperception in children and, incidentally, reached the conclusion that suggestibility decreases with mental development. Small (30) compiled 713 individual illustrations of suggestibility among children, and performed experiments with 381 children, 291 of whom were affected by his suggestions of smell, taste, and sight. J. M. Baldwin (2) of Princeton University took suggestibility in such a broad sense that practically all educational devices may be classed as forms of suggestion. Münsterberg and Hall have followed his lead.

Among the Germans, E. Yung is conceded one of the first places among the early experimenters. His great work (34) was published in 1908. His conclusions succinctly given are: Many factors influence suggestibility, such as age, sex, education, and character. Those habituated to submission or those who, in virtue of their native temperament, are inclined to accept ready-

made the opinions of others, are suggestible to a higher degree than those accustomed to think for themselves.

Otto Lippman's work in 1908 was carried on most scientifically. He reviewed all the important work in the field and performed original experiments. He used subjects from many walks of life and from different social ranks, among them children from kindergarten age to and including high school. There were 1,500 subjects in all. His conclusions relative to children are that suggestibility decreases with mental development, but not so markedly as with age; there is no marked difference in the sexes in the lower age levels; from eight to nineteen, the girl subjects he used were less suggestible than the boys. This he attributes to the type of training they received in their schools. He agrees with Binet and Seashore that there is no significant correlation between suggestibility and intelligence, and that, when a subject has a knowledge that suggestion is used, at first he is on his guard, but later he falls into illusion. He used many types of tests—visual, auditory, motor, and mixed.

Cohn and Dieffenbacher (8) in 1911 tested the suggestibility of children from seven to twenty years of age, the suggestions being questions about pictures shown them. They reached the following conclusions from their experiments: (1) Boys and girls are practically equal in suggestibility, but boys are inclined to be more critical; (2) with age, suggestibility decreases more markedly with girls than with boys; (3) dull girls are more suggestible than bright ones, whereas bright boys are as suggestible as dull ones.

Hirschlaff (13) published in 1914 a historical work upon the subject of hypnotism and suggestion which is of value in showing the pedagogical uses, but he reaches some rather surprising conclusions of his own, based upon the work of Binet. As Binet says suggestion is a source of illusion, and since illusion is an imperfection decreasing with age and mental development, it would be unpedagogical, declares Hirschlaff, to use suggestion in the training of children. Such a method, he asserts, might develop automatons, but not independent, thinking human beings. The illusion to which Binet refers is in the experiments where suggestion of taste, smell, heat, etc., was used at the threshold of stimulation. It is generally conceded that autosuggestion is a source of constant illusion at this point even with adults as

Seashore (27) warns us. Hence Hirschlaff is hasty in putting aside all devices of suggestion in pedagogy on the score of illusion.

Town (31), in experimenting with twelve to fifteen year olds, calculated the average deviation, standard deviation, probable error, and coefficient of variation in all of her findings. Her conclusions were that there is a relation between the degree of suggestibility and the sense stimulated; the average boy from twelve to fifteen is highly suggestible; the difference due to age is slight; a proper test for suggestibility should use a battery of tests affecting the suggestion by stimulation of various senses. Repetition has little if any effect on suggestibility, there is a relation between the degree of suggestibility and the sense stimulated, and the correlation between tests is negligible.

In England, Aveling and Hargreaves (1) made a study of suggestibility in children with and without prestige suggestion. Certain subjects proved suggestible to all tests, whereas others accepted practically no suggestions. In cases of personal suggestion a negative response is sometimes present owing to negative or contra-suggestibility. In impersonal or nonprestige suggestion, contrasuggestibility is seldom aroused. They found the majority of the subjects moderately suggestible.

M. Otis in 1924 devised a group test for the suggestibility of children in a wide range of different situations; 1,045 children were tested. His findings were as follows: (1) There is a trait which we may call the ability to resist suggestion; (2) chronological age is an important factor in this trait; (3) mental age is the most important factor affecting resistance to suggestion; (4) girls are a bit more suggestible than boys. In 1925, McGeogh (18) found a small negative correlation between intelligence and suggestibility. Cushing and Ruch (9) found a group of delinquent girls about as intelligent as a normal group and not so suggestible. Beckham (3), writing in the *Journal of Abnormal and Social Psychology*, urged that children because of high suggestibility be safeguarded, as the suggestible boy in an evil environment is likely to fall a victim to the gang, and the delinquent girl of high suggestibility is likely to be a sex offender.

Irene Case Sherman (28), in testing the effect of verbal suggestion upon perseverance, found in testing 45 children of low

I. Q. that there was a correlation between suggestibility and chronological age. Suggestibility was greatest in the oldest and the youngest. Spontaneous perseverance, as evidenced in the first trial, was found unrelated to mental development.

In testing 229 children, ranging in age from one year nine months to five years six months, M. M. Reynolds (24) found that negativism tends to decrease with chronological age and with mental age, but the negativism and I. Q. have not a significant correlation. P. C. Young (33), working with 637 children, found suggestibility greatest in the nine and ten year olds whether negro or white, even though the negro proved to be less intelligent and more suggestible than the white.

In 1929, Estabrooks gave to 150 elementary school boys of Oxford three individual tests and one group test in suggestibility involving the prestige factor in varying degrees, also the Otis Group Test of Intelligence and the psychogalvanic test (11). His object was to find a reliable test for suggestibility, to ascertain if the psychogalvanic reflex would so serve, and to find warrant for the "all or nothing" principle as applying to emotional reactions. The conclusions he reached were that the psychogalvanic reflex does not serve as a measure of suggestibility; the U-curve proved the "all or nothing" type of response in affective suggestibility. This latter point was a great satisfaction to Estabrooks, as Aveling had thought the U-curve in his test due to the prestige factor whereas Estabrooks had suspected it was due to the affective tone.

Elizabeth B. Hurlock (15) of Columbia experimented with 194 white and 210 negro children. The suggestibility of the children appeared less than is generally believed. The negroes were slightly more suggestive than the whites, girls than boys, younger than older, and those of lower mental age than those of higher. These differences were small and unreliable, the more striking differences appearing between the individuals of the same group. The results of the various tests were carefully estimated.

In 1932, Hull and Forster (14) tested boys of ten and eleven. They found that indirect suggestibility presents the paradox of the perseverational or immediate practice effects being in a direction opposite that of the permanent effects. This differen-

tiates perseveration as a separate entity distinct from the phenomenon of ordinary effects.

Harold E. Burt and Harold V. Gaskill (7) performed experiments to test the degree of suggestibility in the form of the question. Six forms of questions were used in order to evaluate the definite versus the indefinite article, the negative form of the question versus the positive, the subjective versus the objective. Upwards of 5,000 answers to each form of question were available for analysis. They found from their study that there is no definite conclusion warranted for the definite versus the indefinite article; the negative form of the question tends to cause greater suggestiveness when categorical answers are demanded and otherwise greater caution; but this trend is contradicted in the comparison of questions in the subjective form with the definite article. The objective form of the question shows clearly a greater suggestibility than the subjective and also a tendency to induce the greater caution.

The late work of Ramona Messerschmidt (19) was done with great care and with large enough numbers to warrant deductions. In the first series of experiments, 194 boys ranging from 5 to 16 years, all within six months of a birthday, were used as subjects in Hull's postural suggestion test. Records were kept both as to the degree of the leaning and as to the time before the suggestion was taken. Both records show that suggestibility increases from the fifth to the eighth year, and that, at very low age levels where children have as yet acquired no habits, suggestibility disappears entirely. The mean suggestion time for the second test period was 82.9 per cent less than for the first. There is the greatest difference between the two periods in the most suggestible age; that is, from six to eight, 74 per cent for the first and 72.2 per cent for the second. There is a greater variability in time of reaction than in degree of suggestibility from test to test.

In a second series of experiments (20) Miss Messerschmidt used eleven different suggestibility tests with children of both sexes from six to sixteen years. On an average thirty-two of each age level took all tests, whereas the average number of like age for any one test was 452. Careful records were kept for each sex and age level. The girls were found a bit more suggestible than the boys, beginning with year eight there is a decrease of suggestibility from year to year, there is evidence of lower sug-

gestibility in the very youngest; a few tests show a maxima of suggestibility for the eighth rather than the seventh year. This Miss Messerschmidt thought due, not to chance, but to the character of the test.

There is much room for further scientific investigation in the field of suggestibility among children. There has been little notable work within recent years, the best being merely an application of more scientific technique and more controlled experiments in the proof of theories advanced by Binet, Yung, Lippman and other investigators of nearly a quarter century ago.

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TEACHING BIOLOGY IN THE CATHOLIC COLLEGE¹

Recent years have seen a rapid development in the appreciation of the cultural value of the natural sciences. The modern idea—in many ways typically American—that physics, chemistry and biology are fields to be cultivated by specialists only is slowly giving way before the realization that these sciences have cast brilliant light as well as dark shadows across all pathways of human thought and endeavor. As a result, determined efforts are being made in many colleges to bring these subjects within the reach of as many students as possible. This is done either by offering special non-laboratory courses (survey and orientation courses) or by modifying the traditional courses in such a way as to keep lecture and laboratory strictly independent of each other (a long-established custom in many European universities). In either procedure the guiding idea is to devote the lectures mainly to an exposition of important theories and their historical development, and to a discussion of the influence of these theories on other fields of human thought and activity. Ingestion of detailed factual information, getting acquainted with special methods, and mastery of technique are left entirely to the laboratory courses. The following remarks are solely intended for the lecture part of this program.

Before we can discuss the teaching of any subject in the Catholic college we have to understand and appreciate the essential purpose of that institution. What, then, is the real aim and purpose of the Catholic college? I cannot answer this question better than by quoting from one of Cardinal Newman's works which unfortunately seems to be very little appreciated by Catholic educators. In his lectures on "The Idea of a Catholic University," Cardinal Newman asks his audience the question what it "conceives to be the reason contemplated by the Holy See in recommending just now to the Irish Hierarchy the establishment of a Catholic University? Has the Supreme Pontiff recommended it for the sake of the sciences, which are to be the matter, and not rather of the Students, who are to be the subjects, of its teaching? Has he any obligation or duty at all towards secular knowledge as such? Would it become his Apostolical

¹An address delivered before the Minnesota Conference of Catholic Colleges, October 26, 1935.

Ministry, and his descent from the Fisherman, to have a zeal for the Baconian or other philosophy of man for its own sake? Is the 'Vicar of Christ' bound by office or by vow to be the preacher of the theory of gravitation, or a martyr for electromagnetism? Would he be acquitting himself of the dispensation committed to him if he were smitten with an abstract love of these matters, however true, or beautiful, or ingenious, or useful? Or rather does he not contemplate such achievements of the intellect, as far as he contemplates them, solely and simply in their relation to the interests of Revealed Truth? Surely, what he does, he does for the sake of Religion . . . and if he encourages and patronizes art and science, it is for the sake of Religion. . . ."

According to the great Cardinal, then, the primary purpose, the sole *raison d'être*, of a Catholic institution of learning consists in the dissemination of knowledge *in order that this knowledge may be used and utilized for the advancement and embellishment of Religion.*

It is my task to tell you how that primary purpose of the Catholic college might be achieved by the professor of biology in the teaching of his own particular subject.

Taking an exemplary Catholic life, as well as the mastership in his particular field of learning for granted, I would ask of the professor of biology—and for that matter of any member of the staff—that he be a student of theology. And when I say theology I mean just that, not merely the elements of the catechism. Every professor in the Catholic college is, in some measure at least, the guardian and transmitter of Catholic culture. But Catholic culture is intimately bound up with theology, it centers around theology. As Dr. Brühl writes in a recent article: "The first requisite of Catholic culture would be a thorough knowledge of everything which pertains to the Catholic faith. The cultured Catholic must be well informed concerning matters of Catholic faith and morals. If he is wanting in this he cannot lay claim to culture; as far as his Catholicism is concerned he ranks among the illiterate and the unlettered." Could any one claim to know the spirit of early Christianity without a fair knowledge of patristic literature? Could any one appreciate the spirit of the Middle Ages without knowing his Thomas Aquinas? And yet these periods are the cradle and fountain of our Catholic culture. But, you might object, this would practically eliminate the laity from the faculty of the Catholic college? By no means! One

of the most unfortunate consequences of the reformation has been the restriction of formal theology to our seminaries. Why should the queen of sciences not be available to all who would like to court her? Catholic colleges in this country have been very slow in offering this opportunity to the laity, but the step has to be taken if we ever hope to have a cultured laity. Father George Johnson, of the Catholic University of America, expressed this thought in a recent address in the following words:

"The Summa of St. Thomas is our starting point; it bridges the gap between the Middle Ages and modern times. Our duty today, as educated men and women, is to know it and understand it, and on the basis of this knowledge and understanding to go forward, each one of us in his own sphere, gathering up the things that were scattered anew by Protestantism, Secularism and Rationalism, that we may bring them back once more into the unity of Christ."

Secondly, I would ask of the professor of biology—and every member of the staff—that he be a student of what, for want of a better term, we may call the history of human thought. After the reformation had split Christendom asunder tidal waves of unchristian and anti-Christian philosophies swept over the earth relentlessly pushing back the shores of Christian waters until today we Catholics are but the inhabitants of an island in the midst of a stormy sea. From day to day we are losing ground, in country after country Christianity and Catholicism are forced to let go entirely of the little hold they still had on the political, economic and social life. Indeed the outlook is dark. Do not point out the apparently promising spectacles going on in this country, the vast demonstrations of the Holy Name societies, of the councils of Catholic men and women, and of the other organizations; laudable as they are, they are not foundational. All that and much more could be seen in the Germany of not so many years ago, and behold what has happened there in the last few years! But you may say, while all this may be true, what has it to do with the teaching of biology in the Catholic college? Allow me to demonstrate.

We cannot know the fruit without knowing the tree. The evils besetting the Christian world today are but the progeny of the philosophies of yesterday. We cannot forestall unless we foresee. The men and women who are the custodians of the Catholic

heritage must be able to anticipate the consequences of the ideas of their own day, they must see the relationships between the events of today and the teachings of yesterday. The beacon fires of biological research have cast brilliant light across the paths of human thought, between the discoveries of today and the teaching of all the yesterdays. In biology we are faced with the problem of evolution as it comes down to us from the past. Now that would be a comparatively simple problem if the concept of organic evolution had been restricted from its beginning to the study and laboratory of the biologist. Organic evolution, in its proper sense, is or is not a phenomenon, a process of the natural order, and as such its occurrence or non-occurrence can be and possibly will be ultimately settled by the methods of investigation proper to the natural sciences. Unfortunately, however, the biological concept of evolution was from its beginning appropriated by philosophers, sociologists, psychologists, historians, and even theologians, stretched and distorted until today it is merely a shadow of its own right self. In addition, evolution was introduced to the public on the crutches of Darwinism, and Darwinism is decidedly a philosophy. Whatever the biological value of Darwin's contribution may be, the fact remains that Darwin probably exerted a greater influence upon the shaping of human thought than any other single man in the last few generations. The student very easily gets the idea, that this influence is due to the inherent correctness of Darwin's principles and the professor who merely knows his biology and not his history of human thought has a tough job on his hands. To properly evaluate Darwin and his influence we must know the philosophies which preceded him as well as the stage-setting of Darwin's own times. That Darwin borrowed his essential concepts from such writers as Adam Smith and Malthus very few people know and appreciate; that he lived at a time when Europe was in the grip of a vast revolutionary change and when men were ready to accept anything that would bolster up the disastrous philosophy of individualism, are essential factors in the discussion of Darwin and his influence.

But even the discussion of the problem of evolution, when correctly understood in its biological sense, requires more of the professor of biology in the Catholic college than a mere knowledge of biology. For we have here a case where secular knowledge

and Revealed Religion intersect each other. After all, the account in Genesis deals with the origin and appearance of living forms on this earth, which is also the theme of the theory of evolution. Granting that the student has learned to distinguish between the Bible and the interpretation of the Bible, there still remains the fact that for centuries Catholic theologians have interpreted the relevant passages in Genesis in the sense of special creation and the constancy of species. Today that interpretation has been widely abandoned among Catholic writers, and a mere statement of this fact is bound to leave the student with a bad taste in his mouth. It sounds to him too much like "climbing on the band wagon." If the professor is acquainted with the writings of the Fathers, if he knows the scientific background of the scholastics, he will be able to give to the student a satisfactory account, the keynote of which is this: Catholic writers of all ages have interpreted these passages in Genesis according to and in the light of the knowledge of natural history prevailing in their own days. In the times of the Fathers this background favored the theory of spontaneous generation, and thus we find almost all the Fathers employing it (dependent of course on the power of the Supreme Creator); in the days of the scholastics the scientific background of the times favored special creation and thus special creation became the accepted method for many centuries; in our own days, on the other hand, biological knowledge favors some form of evolutionary process.

A similar but much more dangerous situation faces us today in the field of heredity and eugenics. As in the case of evolution, the strictly biological problem of heredity is clear-cut, there is neither anything mysterious nor sinister about it. The transmission of anatomical, physiological and developmental traits from generation to generation is a proper subject of biological investigation. The biologist should not be hampered in the quest for its solution. If it is biologically demonstrated that certain defects are hereditary, well then that is correct and, as far as the biologist is concerned, that is the final answer to the problem. If selective breeding is proven to be the best method of obtaining the best stock for a given purpose, well then that is, from the standpoint of biology, the correct method. But now comes the nigger in the woodpile! What is biologically correct and true, is also lawful, what is biologically correct and true, is also moral!

Into this fallacy almost all modern biologists have fallen, and as a result their textbooks are filled with chapters advocating and defending sterilization and other eugenic contentions. What is the professor of biology in the Catholic college going to do? Well, for one thing, he might seize the opportunity and write his own texts. Yes, there is a great field here, but it takes time. At any rate, that would only be a partial solution for some of these modern books are necessary, at least at present, for purposes of reference, and the searching student is going to come across one or the other anyway. Someone has to face the music! Shall the professor of biology pass over these things in silence and refer the student to his professor of Religion or philosophy? I cannot think of a greater pedagogical blunder. Will not the student get the impression that the professor of biology is simply avoiding the issue? Will the student not be inclined to take the written word of the biologist who presents his case in concrete language, in flesh and blood as it were, against the statements of the professors of Religion and philosophy, who, of necessity, have to talk to him in more or less abstract language? As Cardinal Newman says:

"... those higher sciences of which I have spoken, Morals and Religion, are not represented to the intelligence of the world by intimations and notices strong and obvious, such as those which are the foundation of Physical Science. The physical nature lies before us, patent to the sight, ready to the touch, appealing to the senses in so unequivocal a way that the science which is founded upon it is as real to us as the fact of our personal existence. But the phenomena, which are the basis of morals and Religion, have nothing of this luminous evidence. Instead of being obtruded upon our notice, so that we cannot possibly overlook them, they are the dictates of either conscience or of Faith. They are faint shadows and tracings, certain indeed, but delicate, fragile, and almost evanescent. . . ."

Sterilization, like so many measures advocated by the protagonists of the eugenic movement, is one of the most serious issues facing the Catholic world today. Its practical effectiveness, though utterly negative, cannot but appeal to the minds of modern men who are already looking on the state as an almost omnipotent healer of all ills besetting mankind today. Can it be said that the professor of biology is fulfilling the essential function of the Catholic college if he teaches his students "the

biology of sterilization" and fails to enlighten them on the stand of the Church, while at the same time the biology text in the hands of the student advocates exactly the opposite stand? Furthermore, can it be said that such a professor fulfills the function of the Catholic college if he is unwilling or unable to demonstrate the reasonableness and correctness of the teaching of the Church in this matter?

There are numerous other topics which offer the professor of biology an opportunity to further the essential function of the Catholic college. We might mention such topics as parthenogenesis, mechanism and vitalism, the tropism theory, and adaptations. The professor of biology, especially if he be a member of the laity, is in a strategic position to work in the vineyard of Christ, "to form Christ in those regenerated by Baptism," which, in the words of the Holy Father, is the function of the Catholic school.

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EDUCATION AND IRISH TEACHERS IN MASSACHUSETTS, 1789-1865—II¹

It proved to be only an episode in the growth of Catholicism in Massachusetts—probably the “dreadful judgment” to follow. Churches were not destroyed, as it was feared; Harvard College was not subjected to an assault; the Irish laborers from near-by construction projects were dissuaded from retaliation by the advice of priests; and the forbearance of the bishop controlled the violence of his people. The growth of schools was painfully slow: “Parochial schools were not common in the archdiocese of Boston until recent years, and while Fall River belonged to the archdiocese, no school was attempted.”²⁹ There was, however, a church in this mill town (1836) and three hundred children in a Sunday school in 1840, as Catholics were following the practice of rigorous Protestant congregations in founding Sunday schools as a means of counteracting the godless education of the day schools. At Lawrence, where Charles D. French was pastor, there was a church in 1846 and a school for children as well as unemployed adult immigrants.³⁰

John D. Brady (d.1847), a product of a school in Tipperary and of Maynooth Seminary and one time a soldier in the French service, had a school of some sort (1842) in connection with his church at Cabotville (Chicopee) which was taught by Edward P. Gillam who later in life became a priest and a chaplain to an Irish regiment in the Civil War. A school building—the first in the diocese of Springfield—was erected by Father Patrick Healy in 1867. In the Pittsfield parochial school (1850-), founded by Father Bernard O’Kavanagh to safeguard the religion of his children and to protect their self-respect from the abusive name-calling of nativist children of the lower classes, there were such self-sacrificing masters as William Waldron, who had some skill with Latin and the rod, and O’Callahan, whose lax discipline turned the school into a Bedlam. Among the Irish a little Latin passed for scholarship, while what the teachers required was some ability to teach the most elementary

¹ The first part of this article appeared in the February issue.

²⁹ Austin Dowling, “Diocese of Providence” in Byrne, *op. cit.*, I, 348.

³⁰ Byrne, *op. cit.*, I, 286f.; see sketch of French by R. J. Purcell in *D. A. B.*, 6 (1931) 355.

subjects to children who were as destined as their parents to a life of labor in mills and on public works.

In Fitchburg, Father Mathew Gibson's school (1852-1857) was taught by Patrick Nugent, Twoomey, Denis O'Keefe and the Misses McLane and Slater. In 1859, it was reopened under Mary Ryan, only to be closed during the War until it was re-established by the Sisters of the Presentation in 1886. At Westfield, in the Know-Nothing days, the Irish population managed to protect the church from the attack of a nativist mob, but the Sunday school teacher was forced to flee the town while the editor of the local *Wide Awake American* cried out again and again, "Is an American school house to be desecrated by the ragged, dirty Irish teaching the religion of Rome?" As late as 1870, the Springfield diocese with thirty-eight parish churches had only two parochial schools, an orphanage, and twelve teaching nuns.³¹

Mount St. James Seminary for boys was founded at Worcester by James Fitton, its first president (1836). It became a Jesuit institution as Holy Cross College (1843) under the rectorship of Thomas F. Mullady, S.J., granting degrees through Georgetown College until legislative prejudice died to such a degree that it could obtain a charter.³² At Worcester, there were two scholarly priests, J. A. McAvoy, a curate in the fifties who was said to have been partly educated at Trinity College, Dublin, and John Boyce (1810-1864), a native of County Donegal, a graduate of Maynooth Seminary, a musician, and an orator who was best known as Paul Peppergrass, the writer of such humorous and informative novels of Irish life as *Mary Lee or the Yankee in Ireland*, *Shandy McGuire* and *Spaewife or the Queen's Secret* (1853), a tale of Elizabethan days. In Salem, there was an able Irish priestly scholar, Thomas O'Flaherty, M.D., who edited *The Jesuit* in 1829, gave some attention to teaching, and translated Count de Maistre's *Letters on the Spanish Inquisition*.³³

³¹ John J. McCoy, *History of the Catholic Church in the Diocese of Springfield* (1900) 8f., 13, 115f., 180; Katherine F. Mullaney, *Catholic Pittsfield and Berkshire* (1897) 28.

³² *Catholic Diary* (N. Y.) Oct. 15, 1836; *Niles Register*, 64 (1843) 248; McCoy, *op. cit.*, 13.

³³ McCoy, *op. cit.*, 10, 255f.; William Lincoln, *History of Worcester* (1836, 1862) 323; Andrew E. Ford, *History of the Origin of the Town of Clinton* (1896) 510f.; Byrne, *op. cit.*, I, 67, 311; Smith, *op. cit.*, 231.

The most interesting experiment in Catholic education was that tried in the new manufacturing town of Lowell where the Irish colony was growing exceedingly rapidly.³⁴ Organized Catholicism dated from 1821, when services were held for twenty-one families and thirty-one single men by an Irish schoolmaster and an occasional visiting priest.³⁵ In ten years, a congregation of five hundred souls built a church which soon had to be doubled in size. There was an attack upon the church by native malcontents, who, according to the Rev. Eliphalet Case of the *Lowell Mercury*, were not townspeople but "idlers who wandered here professedly in search of employ." In general the business element sided with the Irish factory operatives, presumably for economic reasons. The Catholic population soon required two additional churches (1842, 1847) as the factories demanded labor and as the operators aided the local priests, James J. McDermott, James Conway and Rev. Mr. Conelly, in various ways in order that they might have contented and well-disciplined hands. Indeed a recent writer has complained bitterly that the Puritan employer preferred gold to God and did nothing to preserve the old native traditions though his narrowness enabled him to see how they were imperilled as his Catholic laborers built churches.³⁶ Father McDermott was a determined man who deserved well of the community in which he wiped out one hundred and fifty-three grog shops and enrolled two thousand temperance crusaders. And his people obtained what New York vainly sought, Catholic schools supported from town funds,³⁷ which in the last analysis were drawn from the taxes and the earnings of his people.

In 1831, the town appropriated money for a public school in the "Irish acre," but the Irish people continued to patronize the school kept by an Irishman approved by the pastor. Bishop Fenwick made it clear that in justice he believed that the Irish should have their share of the school funds and that public aid

³⁴ Population (total): 1830, 6,474; 1840, 20,796; 1850, 33,383. For the Lowell experiment, Smith, *op. cit.*, 191f., based upon various sources including the reports of the local school committee; Louis S. Walsh, "Religious Education in the Public Schools of Mass.," in the *American Catholic Quarterly Review*, Jan. 1904; George F. O'Dwyer, *Irish Catholic Genesis of Lowell* (1920).

³⁵ Fitton, *op. cit.*, 157f.

³⁶ Brewer, *op. cit.*, 125.

³⁷ See, *Freemans' Journal*, Aug. 15, 1840, Feb. 12, 1842.

would be acceptable only if there were Catholic teachers who were permitted to teach Catholic doctrine, for he "would not give a straw for that species of education which is not accompanied with or based upon religion." In a sense, this would violate the Act of 1827, and nothing was done. Two parochial basement schools were established, and Catholic children could not be enticed into the "Protestant" free schools. Finally, under an arrangement with Father Conelly, the school board authorized separate schools for Catholic children with textbooks which contained no facts not admitted by the Church and no reflections upon Catholic beliefs. Later he approved the regular books, and the parochial schools were brought within the town system. Their texts were ordered by the town committee, which also named approved teachers and conducted regular inspections. The school committee was highly satisfied with results as the scheme put all Irish children in school, lessened juvenile delinquency, and prevented prejudice and exclusiveness.

In 1836, there were two grammar and three primary schools and four years later one grammar and five primary institutions. In 1838, the cost was only \$1,700 per annum with men teachers receiving from \$200 to \$400 per year and women from \$150 to \$200, though this naturally increased with the rapidly expanding school population which soon counted 600 children in elementary schools alone.³⁸ With the exception of Mrs. Woodbury and her daughter, S. M. Woodbury, who were converts, the teachers were Irishmen: Daniel M'Elroy, the old teacher, Patrick Collins, who had been in the town schools, Richard Walsh, Principal Flynn, Peter McDermott, Patrick McDonough, and Principal James Egan of the Grammar School, a lecturer of some note and a relative of Counsellor Egan of the old Irish Parliament.³⁹ There was dissatisfaction with Flynn, and on petition of the Catholic parents he was replaced by Shattuck, who was probably a Catholic. Soon the "Irish" schools lost their separatist character with the appointment of non-Catholic teachers, the naming of the grammar school after Mann, and the scattering of Irish children in the other grammar schools. Doubtlessly the school authorities [and the chairman of the school committee so boasted] had accomplished what they wished; they had

³⁸ See, *Boston Pilot*, Mar. 10, 1838; *Catholic Herald*, Aug. 26, 1841.

³⁹ See, *Freeman's Journal*, Jan. 15, 1842.

coaxed the Irish children into the public schools.⁴⁰ In 1852, the Notre Dame nuns were introduced by Rev. T. O'Brien, and a free school was established when the school committee refused to accept the sisters as teachers. Neither side was satisfied, though the compromise continued until Know-Nothing legislation gave the scheme its death blow.

Nativism and a rising tide of nationalism were behind the public schools, and even moderate men standing on the provisions of the state constitution feared that sectarians desired to control the schools as nurseries of their particular doctrines:

"The Roman Catholics are fearful of the influence of these institutions upon their children; they are fearful to have young Catholics under the instruction of Protestant teachers. The Protestant sects, on their part, although they all profess to favor the common school system are each jealous that the schools may be used as nurseries of sentiments hostile to their own."⁴¹

Catholic demands and the growing hostility of Catholic periodicals and authorities to the godless public schools were solidifying Protestant acceptance of unsectarian education and support of the public high schools as competitors of the more exclusive academies.

The constitutional convention of 1853, in which Robert T. Davis of Fall River was the only Catholic representative, had difficulty in defining "sectarian" and lost its amendment which it was hoped would prevent appropriations for Catholic schools—Lowell was the only town which made a grant, as the Germans of Boston had been denied this privilege—without embarrassment to sectarian academies and colleges.⁴² Immediately, Massachusetts experienced the rise of Know-Nothingism as a protest against decrepid Whiggery, cheap foreign labor, growing Catholicism, Catholic institutions, and Irish affiliation with the Democratic party and as a bulwark of Protestantism, public schools, and Bible reading in the schools. In the election of 1854, the state went Know Nothing, electing Henry Gardner as governor, Jerome Smith as mayor of Boston, a full senate and a full house of representatives save a solitary representative of each of three opposition parties, Democratic, Free Soil, and

⁴⁰ Smith, *op. cit.*, 197.

⁴¹ William H. Whitmore, *Autobiography*, 64-66.

⁴² Smith, *op. cit.*, 203f.

Whig. As a result, one of the most ineffective and corrupt legislatures in the history of the state appointed a junketing committee to inspect convents, Holy Cross College and other Catholic institutions, but managed to find nothing for its report.⁴³ Gardner's inaugural led Know Nothings to expect a great deal, advocating as it did the English language in all schools, the retention of the Bible in primary institutions, and the separation of Church and State. There was the slogan, "Spiritual Freedom, a Free Bible, and Free Schools."

A sectarian school amendment to the constitution approved by the legislature with one adverse vote provided that money raised by local taxes or state appropriations for education should be expended on public schools and never assigned to any religious sect for the maintenance of its schools. This was ratified by the voters of the state, May 23, 1855.⁴⁴ In 1856, compulsory Bible reading instead of voluntary reading was ordered by statute only to be amended in 1862, when Irishmen were desired as soldiers, and in 1880, when their numbers were becoming politically alarming, so that children were exempted if their parents expressed scruples about King James' version.⁴⁵ Thus sectarianism as understood by Protestants was permanently ended in public schools:

"The Roman Catholic opposition in Massachusetts, but more particularly in other states, led to a narrowly nationalistic American movement, which broke up temporarily the existing party and religious alignments, and united the Protestants to make constitutionally and legally permanent the existing status of public education in Massachusetts."⁴⁶

Irish children in these decidedly Protestant schools were doing well in a scholastic way, and it was doubtlessly believed that much was done for them as they were admitted to all schools, including high schools, on the same footing as native children and with the same opportunity of obtaining a good schooling

⁴³ See, George H. Haynes, "A Know Nothing Legislature" in *Annual Report of the American Historical Association*, I (1896) 177-187.

⁴⁴ Smith, *op. cit.*, 209f.; Byrne, *op. cit.*, I, 76f.

⁴⁵ See, George H. Martin, *The Evolution of the Massachusetts Public School System* (1894) 231-232.

⁴⁶ Smith, *op. cit.*, 188. A study might be made of the Protestantism of pauper institutions and prisons where Catholic priests were excluded.

as the sons of the rich.⁴⁷ There was some criticism of truancy on the part of Irish children especially on holy days and because of their child labor, and there were fears that the little foreigners might "foreignize" the schools while they were being Americanized. Sir Charles Lyell, an English traveler, "spoke in great admiration of the schools at Boston where the poorest Irish children read very well."⁴⁸ As instances of some Irish or half-breed youths who succeeded in a cultural way, one might name a few: Martin Milmore (1844-1883), a sculptor, whose mother brought her four sons from Sligo, in 1851, on the death of her schoolmaster husband; Maurice Prendergast (1861-1924), son of well-to-do Irish immigrants and a genre painter; Charles Callahan Perkins (1823-1886), art critic and author; and Clifford Herschel Moore (1866-1931), a classicist and a professor at Harvard College, whose mother certainly bore an Irish name.⁴⁹

The moral instruction which was intended to make good citizens and poor Catholics out of Irish children did not appeal to Catholic churchmen who, however, were helpless until they could induce the teaching sisterhoods to undertake this burden of education. In the fifties, parochial schools were being assigned to the Sisters of Notre Dame who first came in 1849 at the invitation of Rev. John McElroy,⁵⁰ the distinguished Jesuit, who founded the Church of the Immaculate Conception and the academy which became Boston College. The Sisters of Notre Dame took over schools in Boston, Roxbury, Salem, Lawrence, East Boston, and established academies in Boston and Roxbury in conjunction with parish schools, while the Sisters of Charity had the Female Orphan Asylum and St. Aloysius School for girls in Boston. Lawrence Carroll, an Irish pastor in Cambridge, founded St. John's Literary Institute.⁵¹

Catholic interest in Boston and generally in the East was aroused by the so-called "Eliot School Rebellion" when ten-

⁴⁷ G. Emit D. Grizzell, *Origin and Development of the High School in New England Before 1865* (1923) 77f.; *Report of Board of Education, 1859, Sketches and Business, Directory of Boston for 1860-1861*, 67f.

⁴⁸ Lord Acton's *American Diaries in Fortnightly Review*, (1921) 917.

⁴⁹ *D. A. B.*, 13 (1934) 18, 15 (1935) 186; Margaret Breuning, *Maurice Prendergast* (1931); *D. A. B.*, 14 (1934) 464, 13 (1934) 119.

⁵⁰ Biographical sketch by R. J. Purcell in *D. A. B.*, 12 (1933) 36.

⁵¹ Byrne, *op. cit.*, I, 115, 135, 167, 176f., 208, 286; annual Catholic directories, especially *Metropolitan Catholic Almanac* (1851) 166, (1860) 150.

year-old Thomas Wall led several Catholic children in their refusal to recite prayers and commandments in the Protestant form. The boy was whipped until by a ruse he was induced to conform; the schoolmaster was acquitted after a long trial under a Know-Nothing judge; the school committee failed to censure the teacher who apparently had gone out of his way in a school where a majority of the children were Catholics. Bishop Fitzpatrick's letter of protest was too gentle and mild in tone. Indeed, when several hundred school children struck, he advised them to return—which meant conform—under protest.⁵²

The affair was not without results. Several Catholics were elected to the school board, and the Jesuits became active. More important still, the Irish were very acceptable in another year as volunteers and conscripts for the Civil War, and hence they were no longer abused. The Church stood committed to its own school system though its growth in Massachusetts was tediously slow until, and even after, 1884.

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⁵² Byrne, I, 80f.; see Mr. Roche's article in *Thought*.

EDUCATIONAL NOTES

EDMUND M. HOLDEN EMPHASIZES FEATURES OF REVISED WARD METHOD

The Sisters College of the Catholic University of America was greatly honored on the afternoon of Wednesday, February 19, 1936, in having as its guest speaker Mr. Edmund M. Holden of New York, the representative in this country of the Justine Ward Method.

Monsignor Patrick J. McCormick, Acting-Rector of the Catholic University of America, in introducing the lecturer, expressed his pleasure and appreciation in welcoming a representative of the Ward Method and especially one who has been for years identified with the method at Pius X School of Liturgical Music and with Mrs. Ward's schools in Italy.

Mr. Holden, in his interesting lecture, satisfied the seeming needs of all present, of those who had had no previous experience with Mrs. Ward's splendid revised method, and those who were anxious to see demonstrated a few of the characteristic features contained in the new revision of the method, namely, that of timbre, pitch, time, rhythm, notation, observation and visualization. In each of these he proved that music in its presentation must follow the methods of all sound modern pedagogy—that it must not be imparted as a dry meaningless drill, as something imposed from without—but rather as a living growth from within, animating the life, guarding the sentiments and inculcating a taste for the highest standards of beauty.

The audience consisted of a large number of priests and Sisters, the former being members of the Atonement Seminary, Augustinian College, Carmelite College, De La Salle College, Dominican College, Marist Seminary, St. Anselm's Priory, Sulpician Seminary, Viatorian Seminary and Xaverian College, and the latter members of the countless religious orders throughout the city. All were undoubtedly convinced of the superiority of the Ward Method, and departed with keen enthusiasm to carry out in their own teaching the splendid presentations, the delightful procedures imparted to them in the truly educative lecture.

With an appreciative audience of this kind lies the hope of carrying out the incomparable Ward Method in which through

the training of little minds and hearts the fulfillment of Justine Ward's high ideals of bringing true love, appreciation and proper rendition of the music of the Church shall be realized.

NEW YORK MEETING OF N. C. E. A.

Plans are about completed for the Thirty-third Annual Meeting of the National Catholic Educational Association to be held in New York City, April 14 to 16. Sessions of all Departments and Sections of the Association will be held at the Waldorf-Astoria Hotel and the Cathedral High School.

The meeting will open with Pontifical Mass at St. Patrick's Cathedral at 10.00 A.M. Tuesday, April 14, and will close with a religious procession and Solemn Benediction Thursday afternoon, April 16.

A special bulletin with an account of the preliminary arrangements is being mailed to the members of the Association.

RELIGIOUS EDUCATION NEED IS DISCUSSED ON FLOOR OF SENATE

The necessity of religious education in character training was emphasized on the floor of the United States Senate February 20, when Senator Royal S. Copeland of New York introduced a bill for the appointment of a Joint Committee on Education, Welfare and Law.

While Senator Copeland was making introductory remarks, Senator David I. Walsh of Massachusetts interrupted to point out that "whenever a discussion is held as to what is most helpful in formulating character in the young, we enter the religious domain." Senator Copeland said he appreciated this fact fully, and the discussion proceeded as follows:

SENATOR WALSH: "And the organizations representing practically all religions feel very strongly that the surest and safest and best preparation for the formulation of good character in youth is religious teaching and training."

SENATOR COPELAND: "The Senator is correct."

SENATOR WALSH: "Unfortunately, our public educational system being secular, and being under governmental control in the various States, there is not the opportunity, or, at least, we have not yet taken the opportunity, to solve, nor have we solved, the problem in a way which permits religious education to be incul-

cated side by side with secular education. Does this proposal attempt to enter the field of promoting or encouraging religious training and education?"

SENATOR COPELAND: "I wish it did, but it does not."

SENATOR WALSH: "I think the Senator will agree with me that the absence of religious education in youth today is unfortunately a very important contributing factor to the development of juvenile delinquency."

SENATOR COPELAND: "I should like to reply at length to what the Senator from Massachusetts has suggested."

SENATOR WALSH: "Possibly at this time I should not have opened up the subject, because it is one that goes quite far; but I feel sure the Senator from New York and I are in accord regarding it and that the sooner our state governments find a satisfactory method of providing for religious training and education that will meet the needs of the various religious organizations, the better will be the future citizens of the Nation."

Senator Copeland said, "There can be no doubt that the first responsibility for character and behavior lies in the home," and added that "the next responsibility, as I see it, rests upon the church. The great church to which the Senator from Massachusetts belongs," he continued, "has always made much of religious instruction in the home and in the schools attached to the churches. I am sorry the same system is not used by all denominations; but, generally speaking, the influence of the church over the individual child is confined to one hour a week. That hour the child spends in Sunday School.

"The other body which has to do with the education for character—not *in* character, but *for* character—is the school system. I do not care whether it is the public school system or a parochial school system, or what the system may be. The school system has charge of the child for 25 or 30 hours a week, as against the one hour during which the church has supervision of the child. As I see it, there must be placed upon the schools of the country a larger share of responsibility in the training of children and in their education for character than there has been in the past."

Then, turning again to the introduction of his bill, Senator Copeland said, "It is only by the solemn consideration of the leaders of thought in America, as I see it, that we can hope to

elevate the standard of character and behavior among the youth of our country."

"The committee of the American Council on Education," he continued, "asks, as a first step toward this end, as I have already said, that a hearing be called upon the bill for the creation of an Education, Welfare and Law Committee. It invites national discussion, both by the general public and the professions, of the proposals that it is presenting. It urges that through this new committee a continuing investigation of crime and criminal tendencies be carried on. It believes this will promote an unceasing interest in crime prevention and crime control, and focus attention upon the needful improvements in education, and in the advancement of the general welfare.

"It is not contemplated by any stretch of the imagination that there should be provided a Department of Education, or a Cabinet member who shall devote himself to education. For myself, I have believed that if there is one thing the states have done fairly well, it is in the matter of education. Therefore it is not in that direction that we turn the attention of the Senate."

The bill provides for a committee composed of the two ranking members of the majority political party and the two ranking members of the minority political party on the Senate Committee on Education and Labor and of the House Committee on Education. The committee would be authorized to: make such investigations pertaining to education, welfare and law as may be assigned to it by the Congress; assemble and correlate the testimony of experts in connection with such investigations; report to Congress or to the appropriate committee thereof the results of, and the findings of fact with respect to the investigation assigned to the committee, together with its recommendations for legislation; to facilitate voluntary cooperation with the Congress by churches, universities, colleges, public schools, non-profit-making organizations of professional men and women, philanthropic institutions, research bodies, patriotic societies, non-profit-making service agencies, and citizens; and to continue certain investigations already authorized by Congress.

The chairman of the committee would have the power to issue subpoenas, and an advisory board of three members to function until January 3, 1941, would be provided for with salaries not exceeding \$12,000 a year for each member.

SCHOLARSHIP, TRUE AND FALSE

"The possession of a doctorate or the multiplication of trivial publications," writes Dr. Walter A. Jessup, president of the Carnegie Foundation for the Advancement of Teaching, in the Thirtieth Annual Report of the Foundation, "has tended to blind those who are responsible for selecting, promoting, and making comfortable the teaching staff [of our colleges and universities] to the fact that personality is still an indispensable element in an institution's effectiveness. Standardizing associations meant well in their pressure on colleges to increase the number of doctors on their staff. This has resulted all too frequently in an accumulation of colorless, superficial scholars who were quick to recognize that the likeliest road to promotion lay in the direction of 'publication.'"

"The fact is far too often overlooked that the most fruitful scholars and the finest teachers whom this country has produced, men and women whose lives are reflected in institutional glory and alumni affection, have possessed qualities vastly finer than a flair for 'publication'."

PROGRESS OF NEGRO AND INDIAN MISSIONS

Fifty years ago there were only 15 Catholic churches for Negroes in the United States, 15 priests engaged in caring for them, and a few small Catholic schools for colored children. Today there are 221 Negro churches and 249 priests working among them. The Negro schools comprise 189 parochial or mission schools, 15 orphanages, seven boarding schools, three industrial schools, 49 high schools, one college, one preparatory seminary and one theological seminary.

These figures are contained in the annual report of the Rev. Dr. J. B. Tenny, S.S., Secretary of the Catholic Negro and Indian Mission Board.

The number of pupils enrolled in Catholic schools for Negroes is at present 35,026 children. In some of the schools a large proportion of the pupils are non-Catholics. Thirty-four religious Orders of women supply about 1,000 teachers, and there are about 200 Negro lay teachers.

The objectives of Negro mission work have been the preservation of the Faith among the Catholics, the recovery of the fallen-away, and the conversion of non-Catholics.

The first of these objectives has, to a large extent, been achieved. At least two-thirds of the Catholic Negroes are now being cared for in separate parishes and schools. In addition to these separate parishes, Negroes form a large part of a hundred other mixed parishes.

The reclamation of negligent and fallen-away Catholics has been, and still is, an important part of the work of the missions, particularly in Louisiana and in the northern cities, where many Catholics from the South have lost touch with the Church and have become indifferent to the practice of their religion, Dr. Tenny reports.

The accession of converts has of late assumed considerable proportions. During the last year the baptisms of 4,755 adults were reported. During the last three years a total of 13,243 converts was made, and during the last decade, about 35,000. Conversions have been numerous in the large industrial cities of the North and in the States of Alabama, Oklahoma, North Carolina, Florida and Georgia. In the smaller southern towns and in the country parishes the number of converts has been relatively small, due largely to an unfriendly social environment.

The chief means employed by the missions have been the organization of distinct Negro congregations with their own churches and parish life, and the establishment of Catholic schools for the double purpose of giving proper religious instruction to the Catholic children and of making contacts with the non-Catholic parents whose children are admitted to the schools.

Catholic Indian missions have also developed remarkably during the last half century. Fifty years ago scarcely 50,000 Indians, or one-fifth of the Indian population at that time, were Catholics; today, twice that number, or almost one-third of the Indians, are Catholics, the report states. Then mission centers and outlying chapels were fewer than 100; today they number 413. Then the corps of missionary priests and Sisters was only one-third its present number. Today the personnel of the Indian missions comprises 204 priests, about 450 Sisters, 75 scholastics and lay Brothers, and 222 Indian catechists.

In the meantime numerous missions have been inaugurated and successfully developed among large pagan tribes, the missions in some of the older fields have been enlarged or rehabilitated, whereas missions in only a few sections have declined in numbers or effectiveness.

The number of Indians in the United States, including Alaska, according to latest statistics is 360,843. The total population includes more than 200 tribal bands, widely scattered, exceedingly diverse and speaking many distinct languages and dialects. Probably as many as 150,000 Indians are still pagans, 100,000 Catholics and 100,000 Protestants, the report states.

The chapel and school are the primary centers of mission work. Many of the 413 chapels have attached to them a building for religious meetings and recreational activities. Of the 72 Catholic Indian schools, 38 are boarding institutions caring for 5,188 children and the remaining 34, day schools, teaching 1,832 children. Lack of teachers and of funds prevents the development of additional schools for the 14,000 Catholic children who either attend Government and public schools or attend no school.

RELIGIOUS EDUCATION INSTITUTIONS EXEMPT IN
NEW SECURITY BILL

Warning against those who "would eventually destroy privately administered educational institutions and drastically curtail religious freedom," the House of Representatives Committee of the District of Columbia has declared that even small beginnings in this direction should be quickly headed off. The declaration is contained in the Committee's favorable report on the bill of Representative Henry Ellenbogen of Pennsylvania amending the District of Columbia Unemployment Compensation Act so as to exempt religious and educational institutions not operated for profit. The bill has since been passed by Congress and signed by the President.

The Committee's report is in part as follows:

"In the National Social Security Act there is an exemption from taxation in favor of religious and educational institutions not operated for profit which is not found in the District social securities law. The principle upon which this exemption was made in the national act is that these institutions are serving a public purpose and have every right to be considered as a part of the educational system of the United States. Though privately administered, these colleges, universities, libraries, art galleries, etc., are operated for the public welfare and their existence constitutes a contribution of magnificent proportions to the education and welfare of American citizenship.

"The States recognizing this principle have exempted such institutions from taxation. Contributions made to them are deductible from income and inheritance tax. The Federal Government exempts them from income tax and also provides that contributions made to them by taxpayers may be deducted in computing taxable income.

"The existing District social securities law violates traditional procedure of the United States in this regard and is a direct invasion of the freedom of privately administered educational institutions and the freedom of religion. It may very well serve to become a precedent for other invasions of the same kind, and in addition leaves such institutions less free by increasing their financial burdens. The scope of their activities must of necessity be narrowed and the ability to achieve the purposes for which they exist weakened and perhaps eventually destroyed.

"State monopoly of education or interference with religious worship is not our tradition yet there are forces abroad in the land which if allowed free rein would eventually destroy privately administered educational institutions and drastically curtail religious freedom. While the District social securities bill might be considered but a very small beginning of a trend in this direction, it is a beginning none the less and should not be allowed to stand without amendment.

"The institutions in the District that are affected by this legislation would be forced to bear a large burden of taxation, and the personnel and employees would receive very small benefit in return. This is because the tenure of individuals engaged in university and college work as well as in service of the church is as a general rule very secure and such institutional staffs in particular would in very few cases receive anything in the way of aid from the Government."

SURVEY OF THE FIELD

With His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States; a brilliant throng of notables among the clergy and laity, United States Government officials, and members of the diplomatic corps attending; and the Most Rev. John B. Peterson, Bishop of Manchester, preaching, the fourteenth anniversary of the coronation of Pope Pius XI was observed February 12 at services held in the Na-

tional Shrine of the Immaculate Conception. The Most Rev. John M. McNamara, Auxiliary Bishop of Baltimore, represented this archdiocese. Coincident with the commemoration in this city, similar observances were held in See cities in other parts of the country. The Rt. Rev. Msgr. Patrick J. McCormick, Acting Rector of the Catholic University of America, was celebrant of the Mass at the National Shrine. . . . Publications issued by Catholic educational institutions in the United States are being gathered by J. L. O'Sullivan, dean of the Marquette University College of Journalism, for the World Catholic Press Exhibition to be held at the Vatican this summer. Mr. O'Sullivan has been appointed a member of the United States National Committee arranging the American exhibit, and has been placed in charge of assembling examples of all school publications. Newspapers, magazines and annuals published by Catholic seminaries, universities, colleges, academies and high schools will be collected at Marquette University by Mr. O'Sullivan to be arranged before despatch to Vatican City. As the exhibition opens on May 12, a deadline of March 15 has been set for the receipt of publications. . . . The Sisters of St. Joseph are preparing to observe the one hundredth anniversary of their Order's establishment in the United States. The ceremony, which will take place at the motherhouse, in St. Louis, will recall the arrival in this city of the six nuns who began the work of the Order in the United States. The Sisters of St. Joseph now count 3,058 Sisters, 212 novices, and 85 postulants. The Sisters conduct five colleges, 39 high schools, 15 academies, 180 parochial elementary schools, three schools for Indian children, 12 hospitals with training schools, 10 orphans' homes, two infant homes, two schools for the deaf, and one home for the friendless. . . . There were in the United States at the beginning of 1936 a total of 356 complete and independent Catholic schools of nursing, it is revealed in the results of the seventh annual survey made by the Catholic Hospital Association. There were in Canada at the beginning of 1936 a total of 76 complete Catholic schools of nursing, it is also shown. The number of students in Catholic schools of nursing in the United States at the beginning of this year totaled 19,452. The total number in Canada was 3,684. . . . Cecelia Gilmore, senior at Visitation High School, Chicago, has been awarded first honors in the essay contest on "Benefits of American Citi-

zenship" conducted in high schools of Illinois by the State Committee on Citizenship and Naturalization. Miss Gilmore's essay was selected from a total of 87,000 essays submitted. The contest judges were members of the University of Illinois faculty. . . . The Rev. Samuel Knox Wilson, S.J., president of Loyola University, Chicago, was named president of the Federation of Illinois Colleges at the thirty-second annual meeting just held at Lake Forrest College. . . . The Rev. John McHugh, S.J., has been named president of Seattle College, succeeding the Rev. John Balfe, S.J., it is announced by the Very Rev. Walter Fitzgerald, S.J., Provincial of the Rocky Mountain Province of the Society of Jesus. . . . The Rev. Leo C. Gainor, O.P., principal of Fenwick High School in Oak Park and widely known as an educator and leader of boys, has been appointed pastor of St. Dominic's Church, Youngstown, O., to succeed the Rev. Gregory R. Scholz, O.P., who has been transferred to St. Dominic's Church, Detroit. Father Gainor supervised the erection of Fenwick High School and directed it until now the institution occupies one of the most important places for boys' education in the Archdiocese of Chicago. Prior to this assignment he was in parish work in Washington, and served as professor of Economics and Sociology at Providence College, Providence, R. I. . . . Mexican nuns belonging to the Campania de Maria, who came here in 1926 following exile from their native land, have established a new home. Six hundred Mexican children in Fresno, Calif., and vicinity are now being instructed by them in Christian doctrine, Bible history, manual arts, singing and domestic work. The 11 nuns also teach the children in the Fresno State Hospital tubercular ward. . . . The Encyclical Letter of His Holiness Pope Pius XI on "The Catholic Priesthood" has been issued in a convenient pamphlet form by the National Catholic Welfare Conference. The text employed in the N. C. W. C. pamphlet is the Vatican Press translation. This is the tenth Encyclical of Pope Pius XI to be made available in convenient form at the N. C. W. C. headquarters. Others are those dealing with Catholic Action, Christian Education of Youth, Christian Marriage, Forty Years After—Reconstructing the Social Order, St. Francis of Assisi, The Church and Mexico, The Light and Truth, The Sacred Heart and World Distress, and The Promotion of True Religious Unity. . . . The College of Mount Saint Vincent, New York City,

in association with St. Vincent's Hospital, will open a four-year college course in Nursing beginning with the academic year 1936-37. . . . Bishop John J. Cantwell celebrated the Mass of requiem for Rev. Thomas F. Levan, C.M., D.D., whose death followed shortly after his arrival to assume the rectorship of Los Angeles College, the diocesan junior seminary. Father Levan was a native of Peru, Ill., where he was born in 1877, and was formerly connected with St. Thomas Theological Seminary, Denver; St. Vincent's College, Cape Girardeau, Mo.; St. Louis Preparatory Seminary, St. Louis, and De Paul University, Chicago, of which last institution he had served as president. . . . Sister M. Alcantara, of the Sisters of St. Francis of Mary Immaculate, noted educator, died the latter part of January in Joliet, Ill. Sister Alcantara was the author of "A Course in Civics for Use in the Parochial Schools," issued in 1923 as a bulletin of the Department of Education of the National Catholic Welfare Conference. She was 68 years of age and had spent 52 years in religious life. Sister Alcantara made graduate studies at the Catholic University of America.

CHILDREN'S BOOKS INTO PLAYS

What books have you read, which you would like to see on the stage? This is the question asked by Clare Tree Major, Director and Founder of the Children's Theatre of New York, which for the last four years has brought to Washington dramatizations of perennial children's classics. Every season before making plans for another, Mrs. Major asks this question—first of children themselves, then of parents, teachers and educators. Every suggestion is carefully saved and the number of times in which the request is made for the same book is recorded. From the mass of replies, the choice is made of six of the most popular books to be dramatized and presented the following season by the Children's Theatre of New York.

The Children's Theatre must make plans well in advance, so as to be ready to meet its strenuous itinerary of a hundred odd cities in the fall of the year. Therefore should you have a list of favorites, they should be sent now to the Washington office of the Children's Theatre of New York "Attention Miss Matilda Young, Children's Theatre, 532 Seventeenth St., N. W."

Books suggested to date are "Mrs. Wiggs of the Cabbage

Patch," "Snowwhite and the Seven Dwarfs," Kipling's "Kim" as well as his "Puck of Pook's Hill"; "Rebecca of Sunnybrook Farm," "Mother Carey's Chickens," "Toby Tyler, or Ten Weeks with a Circus," "Mary Poppins," "Master Skylark," Frances Hodgson Burnett's "The Lost Prince" and "Sara Crewe"; a repetition of "Pinocchio" presented here in the group's first Washington season; "Sleeping Beauty," "At the Back of the North Wind" and "The Bastable Children." Remember you can either vote for these, or make additions to this list. It is suggested that you list them according to your preference.

REVIEWS AND NOTICES

Catechetics in the New Testament, by Rudolph G. Bandas, Ph.D. Agg. ("Angelico," Rome), S.T.D. et M. (University of Louvain). 1935, Milwaukee: The Bruce Publishing Company. Pp. vi+137.

This work undertakes, first of all, to examine the manner in which in the New Testament catechetical method is used. The teaching of Our Saviour is studied with a view of learning from it the art of pedagogy. It seeks to answer the question to what extent did Christ appeal to the Old Testament and Bible History? Did He use the question-and-answer method? How did He present abstract supernatural truths? By what means did He strive to make these truths a permanent acquisition and motor-forces in the lives of His hearers?

It is found that Christ used the Old Testament effectively to establish His Divinity and to prepare the way for the new gospel He came to teach. Any teacher will be delighted at the manner in which Father Bandas deals with the question and answer method as used in the scriptures. The features of Christ's method are set forth as chiefly threefold. First of all, through apperceptive masses; in propounding His teachings, He built upon the content of truth already found in His hearer's minds. In the next place, He built upon human nature and experience; He based His parables upon the scenes and incidents customary in the lives of those whom He was addressing. This method is not at all in agreement with a method frequently used in our classrooms. Dr. Bandas criticizes severely the system of teaching in which the catechism text is read, then one word after another briefly explained, and then the text is repeated over and over until the children become fully familiarized with the terms. The whole chapter, which is handled and explained in this way, must be memorized at home. In the next lesson it is repeated word for word. "Such a method," he says, "will in most instances fill the children with disgust for religion."

Finally, Our Saviour's use of contrast and His appeal to the concrete and miraculous are examined. Sometimes He gave the explanation of the parable. Father Bandas gives briefly a key to sixty-three parables. Some teachers will find this useful.

It is clearly pointed out that Our Lord was an educator as well as an instructor. Doctrine must be applied to conduct. This requires training of the will and heart. The child will learn, first of all from the example of Christ. The qualities of a model or example are depicted at some length. Useful lessons to be learned from the study of Our Lord's attitude towards children are brought out.

Under four headings, the author examines catechetics according to St. Paul: The Dignity of the Catechist; the Difficulties of the Catechist; Contents of Catechization; Catechetical Method. The high ideals of St. Paul are set forth as the guiding norms for every Christian Catechist. The method of St. Paul dissipates the discouragement which sometimes takes possession of the weary teacher. No one faced greater difficulties than the great apostle of the Gentiles; time and time again, his teaching was rejected and his mission appeared to be a failure. Yet, in all of this he was the vessel of election, chosen by the Holy Spirit. The teacher then, who seems to be a failure, or whose class is irregular, inattentive, sluggish, and dull, may take consolation from the obstacles which beset St. Paul.

In the appendix there is a brief examination of the *De Catechizandis Rudibus*. It would have been well to have included a reference to the translation of this work, made by Dr. Joseph Christopher of the Catholic University of America. Two points in the method of St. Augustine are insisted upon: First, adaptation of the instruction to the capacities, needs, and circumstances of the listener; secondly, the exposition of historical facts. The Catholic method of teaching religion has always included what in St. Augustine is called the "Narration." There is nothing in St. Augustine to show that question-and-answer forms an essential part of catechetical method. The catechesis was always an oral instruction. This part of Dr. Bandas' work is replete with useful notes and references.

Dr. Bandas is to be commended for this contribution to the rising tide of works on catechetics. We cannot have too many; only recently, as our readers know, the Sacred Congregation of the Council has insisted upon the importance of catechetical instruction. Bishops are required to make a report to the Holy See dealing with this subject, and should institute in their dio-

ceses a catechetical office under a director. The obligation already existing under section 711 of establishing the Confraternity of Christian Doctrine in every parish is renewed and made more emphatic. His Excellency, the Apostolic Delegate to the United States, in his radio address of October 30, 1935, reiterated this obligation, and commended the work now done by this Confraternity. Those who are now establishing a Confraternity, or engaged in catechetical work, will find this volume of Dr. Bandas very useful and enlightening.

F. A. WALSH.

National Director,
Confraternity of Christian Doctrine.

The Secret of Saint John Bosco, by Henri Gheon, translated by F. J. Sheed. New York: Sheed and Ward, Inc. Pp. 203. Price, \$2.00.

Many lives of St. John Bosco have appeared since his canonization in 1933, but it will be hard to find one as delightful and entertaining as this of Henri Gheon. Written, no doubt, for those who "find the saints rather boring company" this book brings the reader into intimate contact with the human personality of Don Bosco, showing that grace does not abstract from the gifts of nature but brings them to fuller power and greater appeal. Astonishing miracles and exalted virtues of the saint do not cast a forbidding sanctuary about the man; rather they make us love the man more and delight to be in his company.

Gheon's work is of special interest to educators. He treats the apostolate of Don Bosco among the young in a way to inspire courage, zeal and wisdom in all devoted to the work of education. For the great founder of the Salesians opened new horizons in Christian education and discovered new roads thereto. "All our present day effort," writes Gheon, "so powerfully encouraged by the Holy See—boys' clubs, mid-day masses, settlement work, study circles, vacation schools, Catholic journalism and even the Christian theater—sprang from his head; not one item of it but was first put into operation by him" (p. 164). There are three steps in his system of Christian education, "make the

pupils admire the Christian ideal, want it, accept it." "Establish the child's life on the plane of joy, and hence of love; the love of God will surely follow the love of the master. There must be no going in a body to confession or communion. Those who want to receive the sacraments are free to do so, no one is forced to: it is the master's job to win the unwilling boy to the sacraments" (p. 196). "The evening prayer for which the boys gather in the yard should last two or three minutes, not more, an incident in their play, as joyful, as pleasant to them." His is not a negative effort of uprooting evil in children but of "cultivating and bringing to life whatever tiny spark of good is still hidden in them" (p. 146). For this apostle of youth built on the principle of St. Francis de Sales, "you can bring salvation to anyone, provided you make him like salvation."

Mr. F. J. Sheed is indeed to be commended for bringing to the English-speaking world in a very readable style this latest version of Gheon's *Secrets* of the saints. And it is to be hoped that, as he suggests, "an immense popular film, packed with fields and vineyards, sordid slums, shameful hovels" will soon be forthcoming to do justice to the memory of Don Bosco.

T. L. SULLIVAN, C.S.V.

Six Historic Homesteads, by Imogen B. Oakley. Philadelphia: University of Pennsylvania Press. 1935. \$3.50.

This sumptuous book, a combination of history and art, has peculiar and important educational values, with its background of politics, social life, economics, religion, and genealogy. Fortunately it is not excessively expensive. Mrs. Oakley's accurate knowledge of the details of colonial and Revolutionary America provides entertainment and instruction. The quality of the six sections is not easy to define. The style is leisurely and compact, too. In its unhurried directness it takes the reader back familiarly to the days when the inhabitants of these homesteads exercised a glamorous sway over the life and thought of important groups. Unlike most books of similar intent, this volume gives, with its detailed record of family fortunes that made these mansions possible, an account of their less opulent but gifted neighbors, in one instance the Hollanders, who made the glass for the Quincy mansion, in another the less fortunate

Marylanders, dwelling near Mount Clare, the home of Dr. Charles Carroll, Chyrurgeon. The six homesteads are: the Moffatt-Ladd House in Portsmouth, N. H., the Webb House in Wetherfield, Conn., the Quincy Mansion at Boston, the Jumel in New York, Stenton in Philadelphia, and Mount Clare of Baltimore.

For Catholic readers the pages devoted to Mount Clare will have a pungent appeal. "Mount Clare was built in 1754 . . . it is the only pre-Revolutionary mansion left standing within the limits of the City of Baltimore. It is unique among the colonial mansions still in existence in that it has been maintained almost exactly as it was during the life of its builder and first owner, and that in the different rooms are preserved the invoices listed in their original form, together with the articles invoiced. The house was built by Dr. Charles Carroll and, contrary to the general impression, was never at any time the residence of Charles Carroll of Carrollton." A summary of the careers of the four Charles Carrolls runs through the vivid narrative of Mount Clare.

It is opportune in the month of February to suggest that Washington moves in and out of these pages, as a guest at various times throughout his life at several of these houses—in one he meets Rochambeau to plot an advance on New York in 1781, in another he is measured for a pair of boots by a "boot-maker of peculiar skill," in another during 1757 he is "teased" by his intimates for his attentions to Miss Mary Philipse, he has temporary headquarters in another, at Mount Clare there is a "Washington room . . . kept today almost exactly as it was when occupied by this most welcome of all guests."

Who designed and carried on the work of building these colonial American houses? That is a secret common to all of them. What Mrs. Oakley writes of the Moffatt-Ladd home is true of the others: "who was actually responsible for the strong foundations and solid walls, and whose skilled fingers laid the tread and carved the balusters of the charming stairway are secrets which no colonial record has yet revealed."

Thornton Oakley has illustrated his mother's last book with numerous graphic drawings.

DANIEL S. RANKIN.

The Backgrounds and Foundations of Modern Science, by Richard E. Lee. Baltimore: Williams & Wilkins. 1935. Pp. xi+536. \$4.00.

The author of this ambitious agglutination admits he is superstitious. "There are few, if any, who are not lugging around archaic overbeliefs. . . . The author himself confesses to a feeling of dislike for a black cat on the highway!" (p. 12). More pestering annoyances than a black cat disturb his intellectual and scientific quest. Nor has he kept these anserine aversions out of his textbook, intended as "an integration of the natural sciences for the orientation of college freshmen." How do the thirty chapters and the five parts bring together his material? The author's own words explain: "In tracing the gradual development of 'first principles' from the 'stuff' of Thales to the electricity and radiation of present-day science, a continuous historical background is presented to the end that the growth of science through the centuries may be reviewed in terms of incidents, intellectual outlooks or personalities. It is believed that such procedure will enable the student to attain a background of culture now necessary to all walks of life." True. But occasionally Professor Lee dims that background. To him "Ecclesiastical authority" seems like an afrit, a terrifying evil before which science shuddered for centuries. The "Dark Ages" pester his scientific culture. His chapters emit low rumbles to express the torments his mind endures in the process of recording antagonisms to science. The culprit is the Catholic Church. Evidently he is intensely in earnest with his threadbare repetitions. Does he hope to be taken seriously? Galileo is an old story and in Professor Lee's pages not particularly well retold. Perhaps the Professor does not claim the distinction of an impartial, scientific historian. Is 1615 the year Copernicus's book was placed on the Index?

Will you sample specimens of the author's sadness?

"As the Patristic or Christian theology spread and was strengthened by ecclesiastical and political organization, it became openly antagonistic to secular knowledge, as is evidenced by the brutal murder of Hypatia, the last teacher of mathematics at Alexandria. *An intellectual attitude was unmoral!* (Italics are the author's.)

In a pinched summary entitled "Ecclesiastical Authority versus Intellectual Freedom" is this:

"From the year 450 A.D. to 1000 A.D. Christian Europe may be said to have been, intellectually, one vast desolation . . . official Christianity was based on an antecedent antagonism to an intellectual attitude, as unmoral . . . Charlemagne in 787, *in spite of ecclesiastical authority*, (italics mine) ordered that schools be established in connection with every abbey . . . out of these schools there developed . . . an intellectual synthesis known as Scholasticism, based on religious dogma, not experiment, and definitely antagonistic to science."

In another section, "Thomas Aquinas and Mediaeval Science, 1050-1450 A.D.," one may read: "In spite of the dominance of the ecclesiastical system, centers of learning, called universities, sprang up in various parts of western Europe," Professor Lee's pen radiates energy as St. Thomas is mentioned. "In the midst of this first revolt against the intellectual bondage which ecclesiastical authority had imposed upon man, Thomas Aquinas, an ecclesiastic, highly influential in the affairs of the Church, framed a new system of knowledge." The author is gracious enough to "explain certain facts concerning it" before "dismissing the scheme of knowledge formulated by Thomas Aquinas."

In Chapter Seventeen there is a burst of excitement about the eighteenth century's "great scientific activity." The Church gets a glare, of course. But the oddest information is the assurance—one that will amaze a college freshman with a fair course of High School English literature to his credit—of "the sterility of the *eighteenth* century as regards great 'literary' achievements . . . men were too absorbed in the new field of intellectual activity to write poetry or blank verse. It was a period of cold intellectualism." Professor Lee's acquaintance with English or European literature of the eighteenth century seems rather dismal. Perhaps the squandering of his luxuriant talent on insignificant details was the prank of a scientist on a holiday.

In a textbook of this kind, designed and laboriously compiled for a specific educational purpose, one may wonder if the author believes he is scientifically "playing according to the rules of the game" (p. 20) of modern scientific education! Of what value is one more diatribe dashed at religion? It is only another exhausting battle against the calmness of truth and reality.

Books in which scientific accuracy is entangled in muddled accounts of history or philosophy are affronts to the genuine scientific spirit. In parts of his treatise Professor Lee ignores what he expects his students to acquire—"a culture now necessary to all walks of life."

DANIEL S. RANKIN.

The Catholic Tradition of the Law of Nations, by John Eppstein. Washington, D. C.: The Catholic Association for International Peace (American Publishers). Pp. 515. Price, \$3.50.

On the paper jacket of this book we are told that it "presents a masterly compendium of the teaching and tradition of Catholic Christianity upon international morality." It answers authoritatively every question that any sincere inquirer can ask concerning the Catholic doctrine on international relations, on international law and international peace. What have the Popes done to prevent war and to bring wars to an end? What have they taught concerning the rights of states against one another and the duties of states to one another? What has been the traditional teaching of the Church on military service? On pacifism? What position has been taken on all these questions by the great doctors and theologians? What has been the attitude of authoritative Catholic writers, official and unofficial, toward instrumentalities for preserving peace, such as boards of arbitration and the League of Nations? All these questions and every other pertinent question in the province of international ethics and international relations receive adequate treatment in this volume.

Not the least valuable feature of the work is the manner in which it traces the development of Catholic doctrine on international morality from the time of the New Testament down to the days of Pope Pius XI. The earliest expressions of the doctrine are set forth in the first of the five parts into which the book is divided. Part One presents some twenty pages giving the pertinent passages of the New Testament on peace, non-resistance, military service, civil authority and the supra-national character of the Church; also the opinions of the Fathers of the first three centuries, particularly on military service; also the pronouncements of the Fathers and the declarations of some Church Councils in the two immediately following centuries on those civic duties which have a bearing upon peace and war.

The other four parts of the volume deal respectively with the

ethics of war, as treated by St. Augustine and subsequent authorities, down to the Theological Conventus at Fribourg; the preservation of peace, the society of nations; and the place of nationality in the law of nations. The total number of chapters is twenty-five.

Two features of the work which are, in a sense, secondary, deserve special mention; first, the interpretative "conclusions" which follow the great majority of the chapters; second, the great number of important historical documents, some of which are inserted in the main text, but most of which are found in six appendices occupying more than fifty pages.

An adequate account of the topics presented in this invaluable work would require four or five times the space that is at my disposal. In concluding this brief notice, I would emphasize the indebtedness of all students, Catholic and non-Catholic, to Mr. Eppstein and the Carnegie Endowment for International Peace, for having made available this unique and complete presentation of the Catholic teaching and tradition and the achievements of the Church in the field of international relations and international justice.

JOHN A. RYAN.

Married Saints, by Selden P. Delany. Longmans, Green and Co.: New York. Pp. 338. Price, \$2.00.

Those of the laity who recognize the value of spiritual reading will welcome this volume from the pen of the late noted convert, the Reverend Selden P. Delany. Indeed, *Married Saints* should be a genuine source of inspiration to married people generally. It shows that sanctity may be attained in the married state as well as in a life of celibacy in the convent. It is true, as Father Delany points out, that it is attained in a different way, or by different means, in the two states. "In the cloistered life," he says, "heroic love of God may be manifested in self-abnegation, continence, the cheerful acceptance of poverty and suffering, prayer and obedience. In married life it shines forth in patient endurance, mutual forbearance, sacrifices for children, mutual faithfulness and affection, control of the sex instinct, and extraordinary self-denial. Under both sets of circumstances saints are developed—whether in the same proportion God only knows."

Father Delany's volume does not pretend to be an exhaustive

treatise of the lives of all married saints. Only certain characters are singled out for brief treatment. Nor have all of these been officially named saints by the Church. Among the canonized saints included in the volume are the following: Monica, Louis of France, Paulinus of Nola, Elizabeth of Hungary and Thomas More. Among the uncanonized are: Mother Seton, Cornelia Connelly, Frederic Ozanam, Madame Icarie, Elizabeth Leseur and Blessed Nicholas of Flüe. The lives of three modern apostles of Catholic action—Giambattista, Pagannuzzi, Giuseppe Toniolo and Ludivico Necchi—bring the volume to a close. The three introductory chapters of the book are devoted to a discussion of the general question of sanctity and the married life. In these chapters Father Delany gives his views as to the reason why so few married people have been canonized. It is not improbable that not all will agree with his views. Be that as it may, there is no question that God's judgment of an individual will concern itself not so much with the particular state of life in which he lived as with the manner in which he cooperated with the graces given him.

Father Delany has done a distinct service to Catholics by writing this book in the declining days of his life. After all, the great majority of Catholics enter the married state, and a volume such as *Married Saints* should do much to keep before their minds the encouraging fact that multitudes have sanctified themselves in the midst of the home and of the world's allurements. It should be a praiseworthy undertaking and an effective aid to a very worthy cause to make the book known, in order that through it many may obtain a clearer vision of married life as an opportunity for sanctification.

EDGAR SCHMIEDELER, O.S.B.

The Head of the Family, by Rev. Adolph Dominic Frenay, O.P., Ph.D. Central Bureau Press, St. Louis. Pp. 28.

As the title of this booklet indicates, its author discusses the traditional view of the Church with regard to the headship of the husband and father in the home. The twenty-eight short pages are compactly written and contain much substantial material. The pamphlet falls logically into two parts. In the first, Father Frenay points out that no serious objection can possibly be raised against the principle that man is to be head of the family and he answers the objections that are commonly

advanced against the doctrine. Secondly he states the ethnological, the philosophical and the theological proofs for the headship of the father in the family. Finally he emphasizes the fact that the natures of man and woman are so constituted and so fitted as to enable man to be the leader of the family, while woman's nature demands that her life-long companion really take charge of his position as leader. The second part of the booklet is devoted to a discussion of the duties that go hand in hand with the headship of the home. The father's interest in the family's affairs is, first of all, referred to in a general way and then more specific attention is given to his position in the home with regard to work, play, prayer, and the training of the children. By way of a final reflection Father Frenay recalls the fact that through the Sacraments of marriage God gives to both husband and wife the graces necessary to fulfill their particular rôles in the homeworld.

EDGAR SCHMIEDELER, O.S.B.

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